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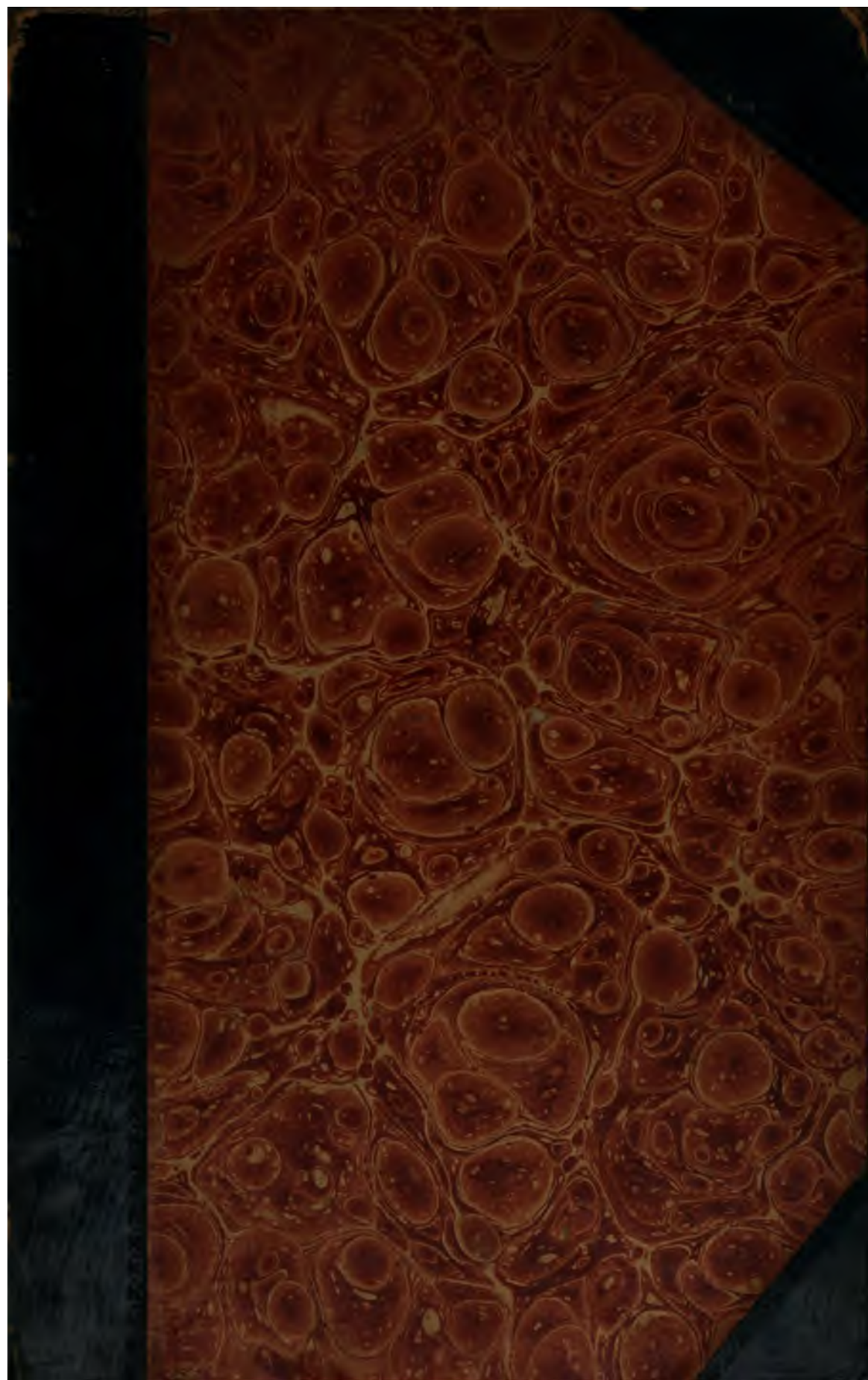
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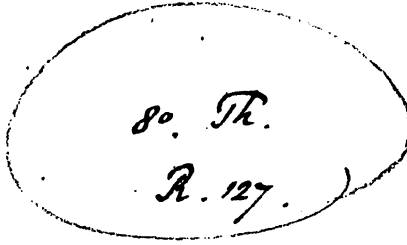
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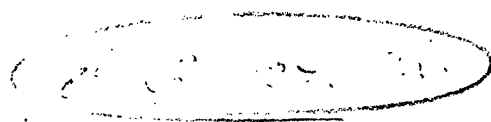


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PLAIN AND USEFUL  
**SELECTIONS,**  
FROM THE  
BOOKS  
OF THE  
NEW TESTAMENT,  
ACCORDING TO THE MOST APPROVED  
**MODERN TRANSLATIONS.**

~~~~~  
*BY THEOPHILUS BROWNE, A.M.*  
LATE FELLOW AND TUTOR OF ST. PETER'S COLLEGE, CAMBRIDGE.

~~~~~  
I have regularly and attentively read these Holy Scriptures, and am of opinion, that independently of a divine origin, they contain more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than can be collected from all other books, in whatever language or age they may have been composed.

SIR WILLIAM JONES.

Let him that readeth understand.

MARK XIII. 14.

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1805.



## P R E F A C E.

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**T**HE design of this selection is to enable congregations, families and individuals to read the principal parts of the most valuable writings that ever appeared in the world, both profitably and agreeably. The greatest pains have been taken to give the true genuine sense of every passage, and to render that sense as intelligible as possible. Whatever contributed to make the old authorized public version obscure and unedifying, has been studiously avoided; and it is humbly hoped that both duty and pleasure will conspire to induce those to resume the frequent perusal of the New Testament, who have, from dislike of obscurities and improprieties of language, unhappily discontinued the practice. It is indeed true, that the knowledge of the Christian Religion, and of the circumstances attending it, was the cause of the Books of the New Testament being written, but now, it is certain, there are no other means of acquiring a true knowledge of Christianity, than the careful, and frequent perusal of these books. To promote, therefore, a more general acquaintance with their admirable contents, is the same thing as to promote the diffusion of true Religion.



# THE GOSPEL

## ACCORDING TO THE

### APOSTLE MATTHEW.

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CHAP.  
III.

appear-  
ance of  
John the  
baptist.

2. 21. 3.

**N**OW in those days, *while Jesus dwelt at Nazareth*, cometh John the Baptist in the desert of Judea, saying, "Repent ye, for the kingdom of heaven, (*the gospel dispensation*) draweth near."

3 This is he who was spoken of by  
Isaiah the Prophet, saying, "The voice of one crying in the desert, Prepare ye the way of <sup>a</sup> Jehovah, make straight a high-way for our  
4 God." And this John had his raiment of camel's hair, with a leathern girdle about his loins, and his food was <sup>b</sup> locusts and wild  
5 honey. Then *many of the people of Jerusalem, and of all parts of Judea, and of all the country about*  
6 *Jordan, went out to him: and were baptized by him in the river Jordan, upon confession of their*  
7 *sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto*

them, "O! brood of vipers! who hath warned you to flee from the wrath that is approaching? Bring  
8 forth therefore fruits suitable to repentance, and say not within yourselves, 'We have Abraham for  
9 our father;' for I say unto you, that from these stones God is able to raise up children unto Abraham:  
10 and even now the axe is laid to the root of the trees, so that every tree, which beareth not good fruit, will  
be cut down and cast into the fire. I indeed baptize you with water un-  
11 to repentance: but he who is coming after me is mightier than I, whose sandals I am not worthy to carry;  
he will baptize you with a purifying spirit and with fire: for  
12 his fan is in his hand, and he will thoroughly cleanse his floor, and lay up his wheat in the garner, but  
will burn up the chaff with <sup>c</sup> unquenchable fire."

CHAP.  
III.

<sup>a</sup> This gospel is generally believed to have been written about A. D. 64, in some part of Judea, or near it; for the use of the Hebrews, to confirm those who had embraced the Christian religion, and to convert if possible those who had not. We need not suppose that Matthew wrote the whole book, in the same sense in which we now speak of a writer's composing a work. It is enough to be satisfied that he furnished materials for the principal parts of the book, and approved of the whole, as giving a fair and just account of what it relates. It has been doubted, whether the original gospel was written in the Hebrew or Greek lan-

guage; but it is of little moment. The best employment of Christians is, to endeavour to catch the noble spirit which it breathes, and to conform their lives to the excellent precepts which it inculcates.

The translation of the books of the New Testament is from Archbishop Newcome and Mr. Wakefield.

<sup>b</sup> The gospel is called the way of Jehovah, because it proved his interposition for the benefit of mankind.

<sup>c</sup> Locusts are still dried for food in some hot countries.

<sup>d</sup> That ceases not to burn whilst any thing remains to be consumed.

CHAP. IV. Then cometh Jesus from Galilee to Jordan, unto John, to be baptized by him. But John refused, saying, "I have need to be baptized by thee, and comest thou to me?" And Jesus answered and said unto him, "Suffer me now, for thus it becometh us to perform every righteous ordinance." Then John suffereth him. And as soon as Jesus was baptized and gone up out of the water, lo! the heavens were opened unto John and he saw the spirit of God descending like a dove, and lighting upon Jesus. And behold! a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

CHAP. IV. Then was Jesus led up by the spirit into the desert, to be tried by the devil: And when he had fasted forty days and forty nights, he afterwards hungered, and the tempter came to him, and said, "As thou art the Son of God, command that these stones be made bread." But he answered, and said, "It is written, 'Man liveth not by bread alone, but by every thing which is appointed by God'."

Then the devil taketh Jesus with him to the holy city, and setteth him on a wing of the temple, and saith unto him, "As thou art the Son of God, cast thyself down; for it is written, 'He shall give his angels charge concerning thee, and they will bear thee upon their hands lest thou strike thy foot against a stone'." Jesus said unto him, "It is also written, 'Thou shalt not tempt the Lord thy God'." Again, the devil taketh Jesus with him to a very high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him,

CHAP. IV. "All these things I will give thee if thou wilt fall down, and worship me." Then saith Jesus unto him, "Begone, thou adversary, for it is written, 'Thou shalt worship the Lord thy God, and pay religious service to him only'." Then the devil leaveth him, and angels came and ministered unto him.

Now, when Jesus had heard that John was delivered up to prison, he withdrew into Galilee. And having left Nazareth, he came and dwelt in Capernaum, which is on the north side of the lake of Tiberias, in the borders of Zebulon and Naphtali; so that it was fulfilled which was spoken by the Prophet Isaiah, "The land of Zebulon, and the land of Naphtali, countries near the lake, by the side of Jordan, in Galilee of the Gentiles; the people who sat in darkness have seen a great light, and to those who sat in the region of the shadow of death, light hath sprung up." From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven draweth near."

Now as he was walking by the lake of Galilee, he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the lake, for they were fishers; and he saith unto them, "Come with me, and I will make you fishers of men;" and immediately they left their nets and followed him. And going forward thence, he saw two other brethren, James the son of Zebedee, and John his brother, in the vessel with Zebedee their father, preparing their nets, and he called them; and immediately they left the vessel and their father, and followed him.

<sup>1</sup> A divine impulse.

<sup>2</sup> By having the temptations to do evil, to which he would be exposed, strongly presented to his mind.

<sup>3</sup> Distrustingly put his goodness to the

trial.

<sup>4</sup> Having firmly resolved to resist all the temptations to which he should be exposed; he enjoyed the most solacing reflections.

CHAP. V. And Jesus went about all Galilee, teaching in their synagogues, and preaching the glad-tidings of his kingdom, and curing every disease and every infirmity among the people. And his fame went through all Syria; and they brought unto him all that were disordered; people afflicted with various diseases and torments; <sup>1</sup> demoniacs, lunatics, and those that had palsies; <sup>2</sup> and he cured them; and great multitudes followed him from Galilee, and <sup>3</sup> Decapolis, and Jerusalem, and Judea, and from the side of Jordan.

CHAP. V. And when he saw the multitudes he went up a mountain, and sat down; and his disciples came unto him. And he opened his mouth and taught them, saying, "Happy <sup>3</sup> are the poor in spirit, for theirs is the kingdom of heaven. Happy <sup>4</sup> are those who mourn for their sins, for they shall be comforted. <sup>5</sup> Happy are the meek, for they shall possess the land in peace. Happy <sup>6</sup> are those that hunger and thirst after righteousness, for they shall be filled with all necessary instruction in their duty. Happy <sup>7</sup> are the compassionate, for they shall obtain compassion. Happy <sup>8</sup> are the pure in heart, for they shall see God. Happy <sup>9</sup> are the peacemakers, for they shall be called the sons of God. Happy <sup>10</sup> are those that suffer wrong for righteousness' sake; for their's is the kingdom of heaven. Happy <sup>11</sup> are ye when men reproach you, and persecute you, and speak all kind of evil against you falsely for my sake. Rejoice and be exceedingly glad, for great shall be your reward in heaven;

and so were persecuted the teachers that were before you. CHAP. V.

"Ye are the salt of the earth, <sup>13</sup> but if this salt have lost its savour, with what shall it be seasoned? it is no longer good for any thing but to be cast out, and trodden underfoot by men. Ye are the light <sup>14</sup> of the world. A city which is placed on a hill cannot be hidden, nor is a lamp lighted to be put under a bushel, but on a stand, and it shineth to all that are in the house. In like manner, let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

"Think not that I am come to destroy the spirit and end of the law or the prophets; I am not come to destroy, but to establish them; for verily I say unto you, The heaven and the earth will sooner pass away, than one jot or one tittle of the law be destroyed or fail of its accomplishment. Whosoever therefore shall break <sup>19</sup> one of the least of these my commandments, and teach men so, he will be least in the kingdom of heaven, but whoever shall perform and teach them will be greatest in the kingdom of heaven. For I say <sup>20</sup> unto you, except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

"Ye have heard that it was said <sup>21</sup> to those of old, 'Thou shalt do no murder, and whosoever committeth murder, shall be liable to the judgment of the common courts of justice.' But I say unto you, <sup>22</sup> Whosoever is angry with his bro-

<sup>1</sup> Madmen, vulgarly supposed to be possessed by demons, or the souls of dead men.

<sup>2</sup> A part of Syria, containing ten cities, lying on the east of the lake of Galilee.

<sup>3</sup> The lowly and unambitious, such were most likely to become Christ's disciples,

and to be happy eternally.

<sup>4</sup> Have the best knowledge of him on earth, and be in the highest degree sensible of his presence hereafter.

<sup>5</sup> He may profess to be my disciple, but he will be unworthy of the name.

Duty of setting a good example.

The moral part of the law of Moses established by Christ.

Of murder. Exod. xx. 13. Numb. xxxv. 30.

CHAP. V. ther without a cause, shall be in danger of the judgment, and whoever shall say to his brother *without a cause*, 'Thou empty, senseless fellow!' shall be liable to the council or *supreme court*, and whoever shall say *without cause*, 'Thou worthless, unprincipled wretch!' shall be in danger of 'hell fire.'

23 Therefore if thou bring thy gift to the altar and there remember that thy brother hath a complaint against thee; leave there thy gift before the altar, and go; first be reconciled to thy brother, and then come 24 and offer thy gift. Agree with thine adversary quickly, whilst thou art on the way to the *magistrate* with him; lest the adversary deliver thee over to the judge, and the judge to the officer, and thou be 26 cast into prison. Verily I say unto thee, Thou mayest not come out thence, till thou hast paid the uttermost farthing.

27 "Ye have heard that it was said to those of old, 'Thou shalt not commit adultery.' But I say unto you, Whosoever looketh on a woman, so as to indulge unlawful desires towards her, hath already committed wickedness with her in 29 his heart. Therefore, if even thy right eye lead thee to sin, pluck it out and cast it from thee; for it is better for thee that one of thy members perish, than that thy 30 whole body be cast into hell. And if thy right hand lead thee to sin, cut it off and cast it from thee; for it is better for thee that one of thy members perish, than that thy whole body be cast into hell.

31 "And it was said, 'Whosoever divorceth his wife, let him give her a writing of separation.' But I say unto you, Whosoever shall divorce his wife, unless for adultery,

\* causeth her to commit adultery; and whosoever shall marry her who hath been divorced, committeth adultery. CHAP. V.

"Again, ye have heard that it 33 was said to those of old, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.'

But I say unto you, Swear not on any account; either by the heaven, for it is God's throne; or by the 35 earth, for it is his footstool; or by Jerusalem, for it is the city of the great king. Neither shalt thou 36 swear by thy head, for thou canst not make one hair white or black. But let your discourse be 'Yes, 37 yes, no, no:' for whatever is more than these proceedeth from evil.

"Ye have heard that it was said, 38 'An eye for an eye, and a tooth for a tooth.' But I say unto you, *Rather than this*, resist not the injurious person; but whosoever shall strike thee on thy right cheek, turn to him the other also; and 40 whosoever will sue thee at law for thy coat, give to him thy cloke also. And whosoever shall force 41 thee to go one mile, go with him two. *Be disposed to* give to him 42 that asketh thee, and from him that would borrow of thee turn not away.

"Ye have heard that it was said, 43 'Thou shalt love thy neighbour, and hate thine enemy.' But I say unto you, Love your enemies, 44 *and to show that you do love them*, bless those that curse you, do good to those that hate you, and pray for those that treat you injuriously and persecute you; that you 45 may be the sons of your Father, who is in heaven; for he maketh his sun to rise on the evil and on the good, and he sendeth rain on the just and unjust; for if ye love 46

<sup>1</sup> A punishment corresponding to a death by fire in the valley of Hinnom. See Jer. vii. 31.

\* If she marry again during his life.

<sup>3</sup> This was an inference which the Jews made from the books of Moses; but without good grounds.

CHAP. VI. those who love you, what is your reward? Do not even the <sup>1</sup> publicans the same? And if ye salute your brethren only, what good will this do you? Do not the Gentiles act in the same manner?

48 Be ye therefore <sup>2</sup> perfect, as your Father that is in heaven is perfect.

CHAP. VI. Of alms-giving. "Take heed not to perform your good deeds before men, that ye may be seen by them; otherwise ye have no reward with your

2 Father, who is in heaven. Therefore when thou doest thy alms, sound not a trumpet before thee; as the hypocrites do in the synagogues and in the streets, that they may receive honour from men. Verily I say unto you, that they

3 have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth;

4 that thine alms may be in secret; and thy Father who seeth in secret, will reward thee openly.

5 "And when thou prayest, be not

Of prayer. as the hypocrites are, for they love to pray, standing in the synagogues, and in the corners of streets, that they may be seen by men. Verily I say unto you, They have their

6 reward. But thou, when thou prayest, go into thy closet, and when thou hast shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret will

7 reward thee openly. And when ye pray, use not babbling repetitions, like the heathen: for they think they will be heard for their

8 much speaking. Be not therefore like them; for your Father knoweth what things ye have need of before ye ask him. In this manner therefore pray ye:

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day the bread sufficient for 11 us: and forgive us our trespasses, 12 as we forgive those who trespass against us, and <sup>3</sup> bring us not into temptation; but deliver us from 13 evil: for thine is the kingdom, and the power, and the glory for ever. Amen! For if ye forgive men 14 their offences, your heavenly Father will also forgive you, but if ye forgive 15 not men their offences, neither will your Father forgive your offences.

"Moreover, when ye fast, be not 16 like the hypocrites, of a gloomy Of fasting. countenance, for they disfigure their faces, that they may appear unto men to fast: verily I say unto you, They have their reward; 17 but when thou fastest, anoint thy head, and wash thy face; that 18 thou appear not unto men to fast, but unto thy Father who is in secret; and thy Father who seeth in secret will reward thee openly.

"Lay not up for yourselves 19 treasures on earth, where moth and The best treasures. worm destroy, and where thieves break through and steal; but lay 20 up for yourselves treasures in heaven, where neither moth nor worm destroy, nor thieves break through and steal: for where your treasure 21 is, there will be your heart also.

"The eye is the lamp of the 22 body; if therefore thine eye be sound, thy whole body will be enlightened; but if thine eye be disordered, thy whole body will be in darkness. If therefore the <sup>4</sup> light that is in thee become darkness, how great will that darkness be!

<sup>1</sup> The collectors or farmers of the Roman taxes and customs. Men of bad character, and frequently ranked with sinners.

<sup>2</sup> Imitate the excellence and perfection of God, as much as lies in your power

<sup>3</sup> This petition must be so connected with the following, as if both had been expressed

thus: Bring us not so into temptation, as that we may be otherwise than delivered from evil.

<sup>4</sup> That is, thine understanding, which is the lamp of the mind. A sound understanding will make men prefer heavenly treasures to earthly, and God to riches.

CHAP.  
VII.

"No man can serve two masters; for either he will hate the one, and love the other, or *at least* will hold 25 to one, and neglect the other. Ye cannot serve God and Wealth. Therefore I say unto you, be not anxious for your life what ye must eat, nor for your body what you must put on. Is not life better than food, and the body than raiment? Consider the fowls of the air, they neither sow, nor reap, nor gather into barns; and yet your heavenly Father feedeth them. Are ye not much better than they? 27 And which of you, with all his anxiety, can add a single <sup>1</sup> cubit to 28 his life? And why are ye anxious about raiment? Consider how the lilies of the field grow; they toil 29 not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one. 30 of these. But if God so clothe the grass of the field, which flourisheth to day, and to-morrow is cast into the furnace; will he not much more clothe you, O ye of little 31 faith! Wherefore be not anxious, saying, 'What shall we eat, or what shall we drink, or what shall 32 we put on?' (for after all these things do the Gentiles seek) because your heavenly Father knoweth that you have need of all these 33 things; but seek first the kingdom of God, and the righteousness required by him, and all these things 34 shall be added unto you. Be not therefore anxious about the morrow, for the morrow will have trouble of its own. Sufficient for each day is the trouble thereof.

CHAP.  
VII.Against  
judging.

"Judge not, that ye be not judged; for as ye judge, ye will be judged, and the measure that you give will be given to you again. 3 But why dost thou behold the

<sup>2</sup> splinter in thy brother's eye, and considerest not the beam in thine own eye? Or how canst thou 4 say to thy brother, 'Let me take the splinter out of thine eye,' and lo! there is a beam in thine own eye. Thou hypocrite! first take 5 the beam out of thine own eye; and then thou wilt see clearly to take the splinter out of thy brother's eye.

"Give not that *food* which is 6 holy to dogs, nor cast your pearls before swine, lest the *swine* trample them under their feet, and the dogs turn about and tear you. Discretion in teaching.

"Ask and it will be given you; 7 seek and ye will find; knock and it will be opened to you: for every one that <sup>4</sup> asketh receiveth, and he who seeketh, findeth; and to him 8 who knocketh it will be opened. Who among you, if his son ask 9 for a loaf, will give him a stone? Or if he ask for a fish will give him 10 a serpent? If then ye who are 11 evil know how to give good gifts unto your children, how much more will your Father who is in heaven give good things to them that ask him. All things therefore 12 whatsoever ye would that men should do unto you, do ye even so unto them; for to *establish* this, *was one principal object* of the law and the prophets. Reasonableness of prayer.

"Enter in by the strait gate; 13 for wide is the gate and broad is the way, which leadeth to destruction, and there are many that enter by it: *but* how strait is the gate, 14 and *how* narrow is the way, which leadeth to life; and how few there are that find it! Road to life narrow.

"Beware of those false teachers 15 that come to you in sheep's clothing, but inwardly are ravenous false wolves. Ye may know them by Caution against false teachers.

<sup>1</sup> A small measure or portion of time.<sup>2</sup> Be not willing to pass an unfavourable sentence upon others.<sup>3</sup> By splinter and beam, are meant slight

and great faults.

<sup>4</sup> Provided he ask for proper things in a proper manner.

CHAP. VIII. their fruits. Are grapes gathered from thorns, or figs from thistles?

17 So every good tree beareth good fruit, but a bad tree beareth bad fruit. A good tree cannot bring forth bad fruit, nor a bad tree bear good fruit: Wherefore by their fruits ye may know them.

21 "No man for saying, 'Master, master,' shall enter into the kingdom of heaven, but for doing the will of my Father who is in heaven. Many will say to me in that day,

22 'Have we not taught in thy name, and in thy name cast out demons, and in thy name done many wonderful works?' But I will then declare unto them, 'I never knew you: depart from me ye workers of iniquity.'

24 "Whosoever therefore heareth these words of mine, and doeth them, I will liken him unto a wise man, who built his house upon a

25 rock; and the rain descended, and the floods came, and the winds blew, and beat against that house, but it fell not, for it was founded on a rock. And whosoever heareth these words of mine, and doeth them not, may be likened to a foolish man, who built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat against that house, and it fell, and the fall of it was great."

28 And when Jesus had ended these words the people were astonished at his teaching, for he taught them as having authority, and not as the Scribes.

CHAP. VIII. When Jesus was come down from the mountain, great multitudes followed him, and behold! a leper came, and did him obeisance,

saying, "Master! if thou wilt, thou canst make me clean;" and Jesus stretched out his hand, and touched him, saying, "I will, be thou clean;" and immediately his leprosy was cleansed; and Jesus saith unto him, "See thou tell no man, but go, show thyself to the priest, and offer the gift which Moses appointed for a testimony unto them."

And as he went into Capernaum, a Centurion came to him, beseeching him, and saying, "Sir, my servant lieth at home ill with the palsy, grievously afflicted." Jesus saith unto him, "I will come and cure him;" and the Centurion answered, "Sir, I am not worthy that thou shouldest come under my roof; but speak a word only, and my servant will be well. For even I who am a man under authority, have soldiers under myself; and I say to one, go, and he goeth: and to another, come, and he cometh, and to my own servant, do this and he doeth it." When Jesus heard this, he wondered, and said to those about him, "Verily I have not found so great faith, even in Israel. And I say unto you, many will come from the east and west, and shall be guests with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the heirs of the kingdom shall be cast out into outer darkness, there will be weeping and gnashing of teeth." Then said Jesus to the Centurion, "Go, and as thou hast believed, be it done unto thee." And his servant was well from that very moment.

And when Jesus was come unto Peter's house, he saw his wife's mother lying on a bed ill of a fever,

<sup>1</sup> A bad man cannot heartily recommend true virtue and goodness to others.

<sup>2</sup> Any day or time, in which it shall appear who are the true disciples of Christ, and who not.

<sup>3</sup> To work conviction in the priests and others, when they shall know the author of a

miraculous cure, which they themselves acknowledge to be perfect.

<sup>4</sup> Much more might Jesus command, who was under no authority of that sort.

<sup>5</sup> So strong a belief of my power to work miracles.

CHAP. VIII.

a Centurion's servant of a palsy

Peter's wife's mother of a fever,

True qualification for the kingdom of heaven.

Who are truly wise and who foolish.

Excellency of Jesus's teaching.

Jesus cures a leper,

CHAP. VIII. and he took hold of her hand, and the fever left her : and she arose 15 and ministered unto him.

16. Now when evening was come, and many other sick persons. many possessed with demons were brought unto him, and he cast out the spirits with a word, and cured all

17 that were sick. Thus was fulfilled Isa. liii. 4. the word of Isaiah, saying, 'He took away our infirmities and removed our sicknesses.'

18 Now when Jesus saw great multitudes about him, he gave orders to go to the other side of the lake; and a certain scribe came up, and said unto him, "Teacher, I will accompany thee whithersoever thou

19 goest." And Jesus saith unto him, "The foxes have holes, and the birds of the air have roosts, but the son of man hath not <sup>1</sup> where to rest

20 his head." And another, *intending to be one* of his disciples, said

21 unto him, "Master, suffer me first to go and bury my father;" but Jesus said unto him, "Come with me, and let the *spiritually* dead bury their *naturally* dead."

22 And when he was gone into the vessel, his disciples followed him, and behold ! a great tempest arose in the lake, so that the vessel was beginning to be covered with the

23 waves ; but he was asleep. And his disciples came to him and awoke him, saying, "Master, save us ! we are lost." And he said unto them, "Why are ye fearful, O ye of little faith?" then he arose and rebuked the wind and the sea,

24 and there was a great calm. And the men wondered, saying, "What kind of man is this; that even the winds, and the sea obey him !"

25 And when he was come to the other side, into the country of the

26 Gergesenes, where met him two <sup>2</sup> demoniacs, coming out from amongst the tombs, exceedingly fierce, so that no man could pass that way, and behold ! they cried out, saying, "What hast thou to do with us, Jesus thou Son of God?"

27 Art thou come hither to torment us before the time !" Now there was 30 at some distance from them a herd of many swine feeding. And the 31 *men supposing themselves to be possessed with demons* besought him, saying in their name, "If thou cast us out, send us into that herd of swine." And he said unto 32 them, "Go," and when they were come out, they <sup>3</sup> went into the swine. And lo ! the whole herd of swine ran violently down a steep place into the lake, and <sup>4</sup> perished in the waters. But they that fed 33 them fled away into the city *Gadara*, and told every thing, and what had happened to the demoniacs. And lo ! the whole city came 34 out to meet Jesus ; and when they saw him, they besought him to leave their country.

35 Then he went into the vessel, and passed over to his own city, *Capernaum*. And behold ! there was brought unto him a man with a palsy, lying on a couch ; and Jesus seeing their faith, said to him that had the palsy : "Take courage, son, thy sins are forgiven thee." And behold ! some of the 3 scribes said within themselves : "This man speaketh profanely."

36 But Jesus perceived their thoughts, 4 and said, "Why think ye evil in your hearts ? For which is easier ? to 5 say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk ?' But 6 that ye may know, that the son of

CHAP. IX. <sup>5</sup> demoniacs, coming out from amongst the tombs, exceedingly fierce, so that no man could pass that way, and behold ! they cried out, saying, "What hast thou to do with us, Jesus thou Son of God?"

Transfers madness from two men into a herd of swine.

Art thou come hither to torment us before the time !" Now there was 30 at some distance from them a herd of many swine feeding. And the 31 *men supposing themselves to be possessed with demons* besought him, saying in their name, "If thou cast us out, send us into that herd of swine." And he said unto 32 them, "Go," and when they were come out, they <sup>3</sup> went into the swine. And lo ! the whole herd of swine ran violently down a steep place into the lake, and <sup>4</sup> perished in the waters. But they that fed 33 them fled away into the city *Gadara*, and told every thing, and what had happened to the demoniacs. And lo ! the whole city came 34 out to meet Jesus ; and when they saw him, they besought him to leave their country.

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CHAP. IX. Cures another man of a palsy.

Then he went into the vessel, and passed over to his own city, *Capernaum*. And behold ! there was brought unto him a man with a palsy, lying on a couch ; and Jesus seeing their faith, said to him that had the palsy : "Take courage, son, thy sins are forgiven thee." And behold ! some of the 3 scribes said within themselves : "This man speaketh profanely."

But Jesus perceived their thoughts, 4 and said, "Why think ye evil in your hearts ? For which is easier ? to 5 say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk ?' But 6 that ye may know, that the son of

the Jews keeping swine in contempt of the law.

Hence it is not necessary to suppose that the man's sins were forgiven in a moral sense.

<sup>1</sup> No fixed place of residence.

<sup>2</sup> Or madmen.

<sup>3</sup> The madness of the men was miraculously transferred to the swine.

<sup>4</sup> Probably this was done in punishment of

the Jews keeping swine in contempt of the law.

<sup>5</sup> Hence it is not necessary to suppose that the man's sins were forgiven in a moral sense.

CHAP. IX. man hath power <sup>granted to him</sup> here on earth to forgive sins," (then he saith to the man with the palsy) "Arise, take up thy couch, and go home." So he arose, and went home. But when the multitude saw it, they wondered, and glorified God who had given such power to man.

9 And as Jesus passed on thence, he saw a man named Matthew, sitting at the place where custom was paid; and he saith unto him, "Come with me;" and he arose

10 and went with him. And as he was at table in Matthew's house, behold! many publicans, and heathens came and sat down with

11 Jesus and his disciples. When the Pharisees saw this, they said to his disciples, "Why eateth your master with publicans and sin-

12 ners?" When Jesus heard it, he said unto them, "They who are well need not a physician, but they

13 who are sick. But go and learn Hx. vi. 6. what this meaneth. 'I love mercy better than sacrifice;' for I came not to call righteous men, but sinners to repentance."

14 Then the disciples of John came to him, saying, "Why do we and the Pharisees fast much, but thy disciples fast not?" And Jesus said unto them, "Can the companions of the bridegroom mourn, while the <sup>1</sup>bridegroom is with them? But the days will come, when the bridegroom shall depart from them; and then they

16 will fast. No one putteth a piece of new cloth upon an old garment, for the piece which filleth it up taketh from the garment, and a

17 worse rent is made. Nor do men put new wine into old <sup>2</sup>skins; if they do, the skins burst and the wine is spilled, and the skins spoil;

but they put new wine into new skins, and both are preserved." CHAP. IX.

While he was speaking these 18 things to them, behold! there came Is applied to by a ruler to cure his daughter a certain <sup>3</sup>ruler and did him obeisance, saying, "My daughter is just at the point of death; but come, put thy hand upon her, and she will live." And Jesus arose and followed him with his disciples.

And when Jesus came into the 23 ruler's house, and perceived the minstrels and the people making a noise, he saith unto them, "Withdraw; for the damsel is not dead, but asleep." And they derided 25 him. But when the company was sent out, he went in, and took her by the hand, and the damsel arose. And the fame of this went abroad 26 into all that country.

And as Jesus passed on thence, 27 two blind men followed him, crying out and saying, "Thou son of David, have pity on us." And 28 when he was come into an house, the blind men came unto him, and Jesus saith unto them, "Do ye believe that I am able to do this?" They say unto him, "Yes, Master." Then he touched their eyes, saying, "According to your 29 faith be it done unto you." And their eyes were opened. Then 30 Jesus strictly charged them, saying, "See that no man know it." But they went away, and spread 31 abroad his fame in all that country.

And as they were going out, 32 behold! a dumb man, a demoniac, and a dumb man. was brought unto him, and when the demon was cast out, the dumb spake; and the multitudes were astonished, saying, "It was never seen thus in Israel." But the Pharisees said, "He casteth out demons by the <sup>4</sup>prince of the demons."

<sup>1</sup> He means himself.

<sup>2</sup> Or leathern bottles.

<sup>3</sup> Ruler of a synagogue.

<sup>4</sup> Called Beelzebub and Satan, Matt. xii.

24, 26. Beelzebub signifies the god of flies, a name given in contempt to an imaginary god of the Philistines.

CHAP.

X.

And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the glad tidings of his kingdom, and curing every disease, and every infirmity. But when he saw the multitudes, he had compassion on them, because they were scattered abroad and neglected, like sheep without a shepherd. Then he saith to his disciples, "The harvest indeed is plenteous, but the labourers are few: Pray ye therefore the owner of the harvest to furnish labourers for this harvest."

CHAP.

X.

Names of  
the twelve  
Apostles.

And when he had called to him his twelve disciples, he gave them power over unclean spirits to cast them out, and to heal every disease, and every infirmity. Now the names of the twelve Apostles are these:

1. Simon, called Peter;
2. Andrew, his brother;
3. James, the son of Zebedee;
4. John, his brother;
5. Philip;
6. Bartholomew;
7. Thomas;
8. Matthew, the publican;
9. James, the son of Alphaeus;
10. <sup>1</sup>Lebbeus, surnamed Thaddeus;
11. Simon, the <sup>2</sup>Canaanite.
12. Judas Iscariot, who also delivered Jesus up.

Their  
commis-  
sion.

These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, nor enter into any of the cities, nor enter into any of the ties of the Samaritans, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand.' Cure the sick, cleanse the lepers, raise the dead, cast out demons: freely ye have received, free-

ly give. Provide neither gold, nor silver, nor brass, in your purses; nor bag for your journey, nor two coats, nor sandals, *besides what ye have on*, nor staves; for the labourer is worthy of his maintenance.

"And into whatsoever city or town ye enter, enquire what worthy person there is in it, and remain with him till ye leave that place. And when ye enter into an house, salute *the family by wishing it peace*. And if the house be worthy, the peace which you wish will come upon it; but if it be not worthy, your <sup>3</sup>peace will return unto you. And whosoever shall not receive you, nor hear your words, when you leave that house, or city, or village, <sup>4</sup>shake off the dust of your feet. Verily I say unto you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

"Behold! I send you forth as sheep amidst wolves, be ye therefore wise as serpents, and harmless as doves. Beware of *your countrymen*, for they will deliver you up to councils, and scourge you in their synagogues, and ye will be brought before governors and kings, that you may bear your testimony *to the truth of the gospel* before them, and the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak. For ye are not *in effect* the speakers, but the spirit of your Father speaketh in you.

Now the brother will deliver up the brother to death, and the father the child, and children will rise up against their parents and cause them to be put to death. And ye

<sup>1</sup> Called also Judas, or Jude, the brother of James.

<sup>2</sup> Called also Zelotes, from his zealous disposition.

<sup>3</sup> Your wish for the welfare of that family will return on yourselves.

<sup>4</sup> To show that you disclaim all intercourse with them.

CHAP. X. will be hated by all men because of my name, but he who endureth

23 to the end will be preserved. But when ye are persecuted in one city, flee into another; for verily I say unto you, ye will not have gone over the cities of Israel till the son of man<sup>1</sup> come.

24 "A disciple is not above his teacher, nor a servant above his master. Suffice it for the disciple to be as his teacher; and the servant as his master. If men have called the master of the house Beelzebub, how much more *will they*

26 *so call* his family? Nevertheless fear them not, for there is nothing covered which shall not be revealed; and nothing hidden which

27 shall not be known. What I tell you in darkness, that speak ye in light, and what ye hear in the ear, proclaim upon the house tops.

28 "And fear not them who can kill the body, but are not able to<sup>2</sup> kill the soul; but rather fear him who is able to destroy both soul

29 and body in hell. Do not two sparrows sell for three farthings? And yet one of them falleth not to the ground without *the will* of

30 your Father; and the very hairs of 31 your head are numbered. Fear not therefore, ye are of more value than many sparrows.

32 "Every one who shall confess me before men, I will also confess before my Father who is in heaven. But whosoever shall deny me before men, I will also deny him before my Father who is in heaven.

34 "Think not that I came to bring peace on earth, I came not to bring peace, but a<sup>3</sup> sword. For I came to set a man at variance with his father, and the daughter

with her mother, and the daughter-in-law with her mother-in-law; and a man's foes will be they of his own family.

He who loveth father or mother 37 more than me, is not worthy of me; and he who loveth son or daughter more than me, is not worthy of me. And he who taketh 38 not his<sup>4</sup> cross and followeth after me, is not worthy of me. He 39 who gaineth *or seeketh to preserve* his life *by deserting his duty*, shall lose it; and he who loseth his life for my sake shall gain it *hereafter*.

"He who receiveth you, re-40 ceiveth me; and he who receiveth me, receiveth him that sent me. He who receiveth a teacher in the name of, *or because he is* a teacher, shall receive a teacher's reward; and he who receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever 42 shall give to one of these lowly disciples a cup of cold water only, in the name of a disciple, verily I say unto you, he shall by no means lose his reward."

And when Jesus had finished 43 these commands to his twelve disciples, he departed thence to teach and to preach in the cities of *Galilee*. Now when John had 2 heard in prison of the works of Christ, he sent two of his disciples to say unto him, "<sup>5</sup> Art thou he 3 that was to come, or should we look for another?" Jesus answer- 4 ed and said unto them, "Go tell John what ye see and hear; the 5 blind receive sight, and the lame walk, lepers are cleansed, and the deaf hear, the dead are raised, and

<sup>1</sup> To destroy the Jewish state by the Romans.

<sup>2</sup> By preventing a return to life at the resurrection.

<sup>3</sup> This was not the design or tendency, but the event or consequence of the gospel,

arising from human folly and vice.

<sup>4</sup> Is not ready to bear his cross to the place of crucifixion, as I shall do.

<sup>5</sup> Probably John wondered that the Messiah did not rescue his forerunner.

CHAP. the poor have the gospel preached  
XI. to them. And happy is he who  
6 shall not <sup>1</sup> offend because of me."

Character of John, 7 And as these departed, Jesus  
said unto the multitudes concern-  
ing John, "What went ye out  
into the desert to see? A reed  
8 shaken by the wind? But what  
went ye out to see? A man clothed  
in delicate apparel? Behold, those  
who wear delicate apparel are in  
9 the palaces of noblemen. But  
what went ye out to see? A  
teacher? yea, I say unto you, and  
10 much more than a teacher. For

distin-  
guished  
above  
others, by  
being pre-  
dicted as  
the fore-  
runner of  
Christ.

this is he of whom it is written;  
"Behold, I send my messenger  
before thy face to prepare thy way  
before thee." Verily I say unto  
you; Among those that have been  
born of women, there hath not  
arisen a greater than John the Bap-  
tist; but the least person *employed*  
in *preaching* the kingdom of heaven

12 is <sup>2</sup> greater than he. *Indeed* from  
the time of John the Baptist's  
*public preaching* unto the present,  
the kingdom of heaven continues  
to be violently opposed, and its  
violent opposers labour to destroy

13 it. *And this is the more wonder-  
ful*, since the prophets and the  
law were *your* teachers until John,  
14 and he, if ye can receive it, is  
*the person meant by* the Elijah  
15 who was to come. Whoso hath  
ears to ears, let him hear.

16 "But to what shall I liken this  
Perverse- generation? It is like children  
ness of the sitting in the street, and calling to  
Jews. 17 their companions, saying, 'We  
piped for you, but ye danced not;  
we began the mournful strain, but  
ye did not join in the lamentation.'  
For John came neither <sup>3</sup> eating nor

drinking, and they say, 'He hath a CHAP.  
demon.' The son of man came XI.  
eating and drinking, and they say,  
'Behold! a glutton and a wine-  
bibber, a friend of publicans and  
sinners.' And yet wisdom is vin-  
dicated by her children."

Then he began to reprove the 20  
cities in which most of his mighty *Impenitent*  
works had been done, because they *reproved.*  
repented not. "Alas for thee 21  
'Chorazin! alas for thee Bethsaida!  
for if the mighty works which have  
been done in you had been done in  
Tyre and Sidon, they would have  
repented long ago in sackcloth and  
ashes. But I say unto you, it shall 22  
be more tolerable for <sup>4</sup> Tyre and  
Sidon in the day of judgment,  
than for you. And thou Caper- 23  
naum, which art exalted to the  
skies *by wealth and pride*, shalt be  
brought down to the <sup>5</sup> grave; for  
if the mighty works which have  
been done in thee, had been  
done in Sodom, *that city* would  
have remained to this day. But 24  
I say unto thee, it shall be more  
tolerable for the land of Sodom,  
in the day of judgment, than for  
thee."

At that time Jesus said, "I give 25  
glory to thee, O Father, Lord of *Jesus glo-*  
heaven and earth, for showing *rifies his*  
these things which thou hast *Father.*  
*per-*mitted to be hidden from men of  
wisdom, and understanding, to  
<sup>6</sup> babes: yea, O Father! *I give* 26  
*glory to thee*, because it thus  
seemeth good in thy sight. All 27  
things *relating to the salvation of*  
*men*, were delivered to me by my  
Father, and no one acknowledgeth  
the Son but the <sup>7</sup> Father, nor any  
the Father, but the <sup>8</sup> Son, and he

<sup>1</sup> By falling off from a belief of the gospel.

<sup>2</sup> In religious knowledge, in the power of  
working miracles, and in other spiritual en-  
dowments.

<sup>3</sup> He observed abstinence and austerity.

<sup>4</sup> For the judgments denounced against  
these cities, see in the Bible at large,  
Isaiah, chap. xxiii. Jeremiah, chap. xxv.

and xlvii. and Ezekiel, chap. xxvi. xxvii.  
and xxviii.

<sup>5</sup> To a very low and wretched state.

<sup>6</sup> Inconsiderable and illiterate, but upright  
and sincere men.

<sup>7</sup> As he did when Jesus was baptized.

<sup>8</sup> None but Christians entertain just ap-  
prehensions of God.

CHAP. to whom the Son chooses to reveal  
XII. him.

28 "Come unto me, all ye who  
labour with your heavy<sup>1</sup> burdens,  
and I will give you rest. Take my  
yoke upon you and learn of me, for  
I am meek and lowly in heart, and  
ye shall find rest to your souls.  
30 For my yoke is easy and my bur-  
den light."

CHAP. At that time Jesus went on the  
XII. sabbath through the corn-fields,  
and his disciples being hungry be-  
gan to pluck the ears of corn, and  
to eat. The Pharisees seeing this,  
said unto him, "Behold! thy disci-  
ples do that which it is not law-  
ful to do on the sabbath." But he  
said unto them, "Have ye not read  
what David did, when himself and  
his companions were hungry?  
4 how he went into the house of  
God, and ate of the<sup>2</sup> show-bread,  
which it was not lawful either for  
him or his companions to eat, but  
5 for the priests only? Or have ye  
not read in the law, that on the  
sabbaths the priests in the temple  
break the sabbath and are blame-  
6 less. But I say unto you, some-  
thing greater than the temple is  
7 here. Now if ye had known what  
this meaneth, "I love mercy bet-  
ter than sacrifice," ye would not  
8 have condemned the guiltless. For  
the son of man is master even of  
the sabbath."

9 And he passed on thence, and went  
into their synagogue. And behold!  
there was a man with a withered  
hand, and they asked Jesus, saying,  
"Is it lawful to work a cure on  
the sabbath?" that they might ac-  
11 cuse him. And he said unto  
them: "What man among you,  
if he have a sheep, and it fall  
into a pit on the sabbath, will not  
lay hold on it, and lift it out?

Cures a  
withered  
hand.

Now how much better is a man  
than a sheep? Wherefore it is law-  
ful to do good on the sabbath."

Then saith he to the man, "Stretch  
13 forth thy hand;" and he stretched  
it out, and it was restored to its  
soundness like the other.

Then the Pharisees went out 14  
and consulted against Jesus, how  
they might destroy him; but Jesus  
knowing it, withdrew thence, and  
great multitudes followed him,  
and he cured them all, and charged  
them not to make him known.

Thus was fulfilled the word of 17  
the prophet Isaiah, saying, "Be-  
18 hold my servant whom I have  
chosen, my beloved in whom I am  
well pleased; I will put my spirit  
upon him, and he shall publish  
true religion to the nations. He 19  
will not strive nor cry, nor will  
his voice be heard in the public  
places *with noise and clamour*; the 20  
bruised reed he will not break, and  
the dimly burning taper he will  
not quench, until he shall establish  
true religion for ever, and in his 21  
name, the nations shall hope."

Then a blind and dumb man, a 22  
demoniac, was brought unto him,  
and he cured him, so that the  
blind and dumb man both spake  
and saw. And all the people were 23  
astonished, and said, "Is this the  
son of David?" But when the 24  
Pharisees heard it, they said:  
"This man could not cast out  
these demons but through Beel-  
zebub the prince of the demons."

Then Jesus, knowing their 25  
thoughts, said unto them, "Every  
kingdom divided against itself must  
be brought to desolation; and no  
city or family divided against itself  
can stand. And if Satan cast out 26  
Satan, he is divided against him-  
self; how then can his kingdom

CHAP.  
XII.

Charges  
the multi-  
tudes not  
to make  
him known  
to others.

Isa. xlii. 1.

Cures a  
blind and  
dumb man.

Refutes  
the objec-  
tion of the  
Pharisees.

<sup>1</sup> Jewish rites and traditions.

<sup>2</sup> Twelve loaves placed on a table in the  
sanctuary, and shown to or presented as an

offering to God.

<sup>3</sup> That is, the Messiah of whom the Jews  
were then in expectation.

CHAP.  
XII.

stand? And, if I through Beelzebub cast out demons, by whom do your <sup>1</sup> sons cast them out? They therefore shall be your  
 28 judges. But if I by the power of God cast out demons, then is the kingdom of God already  
 29 come upon you. How can any one enter into a strong man's house and plunder his goods? he must first bind the strong man, and then he may plunder his  
 30 goods. He that is not with me is <sup>2</sup> against me, and he who gathereth not with me scattereth abroad.  
 31 Wherefore I say unto you, every *other* kind of sin and evil speaking may be forgiven men, but this evil speaking against the spirit *or power of God* <sup>3</sup> will not be forgiven.  
 32 Even he who speaketh against the son of man may be forgiven; but whosoever speaketh against the holy spirit, he will not be forgiven, either in this age, or  
 33 that which is to come. Either make the tree good, and its fruit *will be* good, or suppose the tree bad, its fruit *will be* bad also; for the tree is known by its fruit.  
 34 "Ye brood of vipers, how can ye who are evil speak good things? for out of the abundance of the heart the mouth speaketh. A good  
 35 man out of the good treasury of the heart bringeth forth good things, and an evil man out of the evil treasury of his heart bringeth forth  
 36 evil things. But I say unto you, that every wicked word, which men shall speak, they shall give account  
 37 of in the day of judgment. For by thy words, *as well as by thy thoughts and actions*, thou shalt be considered as righteous, and by

Upbraids  
the Phari-  
sees.thy words thou shalt be con- CHAP.  
demnied." XII.

Then some of the scribes and 38 Pharisees spake, saying, "Master, Pharisees require a sign,  
 we wish to see a <sup>4</sup> sign from thee." But he answered, "An evil and 39 ungodly race of *men* seeketh a sign, but no sign shall be given them, except the sign of the prophet Jonah. The men of Nineveh 41 will rise up in the place of judgment with this generation, and will condemn them, for they repented at the preaching of Jonah, and behold something greater than Jo-  
 nah is here. The queen of the 42 south will rise up in the place of judgment with this generation, and will condemn it, for she came from a distant part of the earth to hear the wisdom of Solomon; and behold! something greater than Solomon is here.

"When the <sup>5</sup> unclean spirit is 43 gone out of a man, it passeth through desert places, in search of rest and finding none, it saith: 'I 44 will turn back to my house whence I came;' and when it is come, it findeth the house ready for its reception, swept and put in order. Then it goeth and taketh with it 45 seven other spirits more evil than itself, and they go in and dwell there: so the last state of that man cometh worse than the first. Thus it will be also to this evil generation."

Now while he was yet speaking 46 to the people, behold! his mother <sup>who are most dear to Christ.</sup> and his brethren stood without, desiring to speak with him. Then 47 one said to him, "Behold! thy mother and thy brethren are standing without, desiring to speak with thee." But he answered and said 48

<sup>1</sup> Your professors of the healing art, how do they cure those diseases which are supposed to be occasioned by demons?

<sup>2</sup> Neutrality in the cause of Christ is criminal.

<sup>3</sup> That is, there is no hope of repentance.

<sup>4</sup> A sign from heaven, Luke xi. 16.

<sup>5</sup> As the diseases of madmen often increase in violence after a transient recovery, so men of no principle go on to higher degrees of wickedness.

CHAP. XIII. to him that told him, "Who is my mother? and who are my brethren? And he stretched forth his hands towards his disciples and said, "Behold! my mother and my brethren: for whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother."

CHAP. XIII. Parable of the sower. The same day Jesus went out of the house, and sat by the side of the lake. And great multitudes were gathered together unto him, so that he went into a vessel and sat in it, and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, "Behold! a sower went out to sow; and as he sowed, some seeds fell by the way-side, and the birds came and devoured them. Some fell on rocky places, where they had not much earth, and they sprang up very quickly, because they had not depth of earth; but when the sun was risen, they were scorched, and because they had no root, withered away. And some fell among thorns, and the thorns grew up and choked them, "But others fell on good ground, and yielded fruit, some an hundred fold, some sixty, some thirty. He that hath ears to hear let him hear."

Lesson  
why Jesus  
spoke in  
parables to  
the multi-  
tude.

10 And the disciples came near and said unto him, "Why speakest thou to them in parables?" He answered, "Unto you it is given to know the hitherto unknown truths of the kingdom of heaven, but to them it is not given. For whosoever hath much by improving what was given him, to him will be given in abundance, but whosoever hath little, from neglecting to improve what he had, shall have even that which he hath taken away. I therefore speak to them in parables, because seeing

they see not, and hearing they hear not, nor understand. And in them is fulfilled the prophecy of Isaiah, which saith, "Ye will hear with your ears and not understand, and ye will see with your eyes, and not perceive; for the heart of this people is become gross, and their ears are dull of hearing, and their eyes have they closed, so that they neither see with their eyes, nor hear with their ears, nor understand with their heart, nor are converted that I should heal them." But happy are your eyes for they see, and your ears for they hear, and that not only on account of your making a right use of your senses, but also because the things which you hear and see are great and important; for verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them.

"Hear ye therefore the parable of the sower. When any one heareth the word concerning my kingdom, and considereth it not, the evil one cometh, and snatcheth away that which was sown from his heart. This is he who received seed as the ground by the way-side did. And he who received seed on rocky places, is he that heareth the word, and immediately receiveth it with joy, yet hath not root in himself, but endureth only a short time; for when tribulation or persecution cometh because of the word, he immediately falleth away. And he who received seed among thorns, is he that heareth the word; but the anxious care of this world, and the deceitfulness of riches choke the word, and it becometh unfruitful. But he who 23 received seed on the good ground,

CHAP. XIII. 14

Isa. vi. 6.

Parable of the sower explained.

<sup>1</sup> A bad disposition personified.

CHAP. XIII. is he who heareth the word, and considereth it, who accordingly beareth fruit, and bringeth forth, one a hundred, one sixty, one thirty-fold."

24 He put forth to them another parable, saying, "The kingdom of heaven is like a man who sowed good seed in his field; and during the time of sleep, his enemy came and sowed weeds among the wheat,

26 and went away. So when the blade sprang up, and brought forth fruit, then appeared the weeds also.

27 Then the servants of the household came near, and said unto him, 'Sir, didst thou not sow good seed in thy field, whence then hath it

28 these weeds?' And he said unto them, 'An enemy hath done this.'

The servants said unto him, 'Wilt thou, therefore, that we go and pick them out?' But he said,

29 'Nay, lest whilst you pick out the weeds, ye root up the wheat with

30 them. Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather together first the weeds, and bind them in bundles to burn them, but lay up the wheat in my barn."

31 He put forth to them another parable, saying, "The kingdom of heaven is like a grain of mustard seed, which is indeed one of the

32 smaller kinds of seeds; but when it is grown up, it is one of the greatest of herbs, and becometh a tree, so that the birds of the air come and roost in its branches."

33 He spake to them another parable, "The kingdom of heaven is like leaven which a woman took, and mixed with three measures of meal, till the whole was leavened."

All these things spake Jesus to the multitudes in parables, and without a parable he spake not unto them. Thus was fulfilled the word of the prophet, saying, "I will open my mouth in parables, I will utter things kept secret from the foundation of the world."

Then Jesus left the multitudes and went into the house, and his disciples came near to him, saying, "Explain to us the parable of the weeds in the field." And he answered, "The sower of the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; and the weeds are the children of the evil one; the enemy who sowed the seeds is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the weeds are picked out and burned up in a fire, so will it be at the end of this world. The Son of man will send forth his angels, and they will gather out of his kingdom all the faithless and the workers of iniquity, and will cast them into a furnace of fire: there will be wailing and gnashing of teeth. Then will the righteous shine forth like the sun in the kingdom of their Father. He that hath ears to hear, let him hear."

"Again, the kingdom of heaven is like treasure hidden in a field, which when a man hath found, he hideth it, and for joy thereof goeth and selleth all that he hath, and buyeth the field."

"Again, the kingdom of heaven is like a merchant seeking goodly pearls, who when he hath found one of great price, sold all that he had, and bought it."

<sup>1</sup> In eastern countries, this plant grows to a very considerable size.

<sup>2</sup> See the verse just before Chap. xlix. of Isaiah.

<sup>3</sup> In this concealment we have a picture

of human nature, not a recommendation of the fact. The instruction which parables furnish, is to be derived from the general scope and drift of them.

CHAP.  
XIV.

The net.

"Again, the kingdom of heaven is like a net cast into the sea, and gathering together *fishes* of every kind: Which when it was filled *men* drew to shore, and sitting down gathered the good into vessels, but cast the bad away. So it will be in the end of the world; the angels will come forth and separate the wicked from the righteous, and cast them into a furnace of fire; there will be wailing and gnashing of teeth. Jesus saith unto them, "Understand ye all these things?" They say unto him, "Yes, master." Then said he unto them, "Therefore every scribe or teacher of truth that is instructed for the kingdom of heaven, is like a householder who bringeth out of his treasury, 'things new and old.'"

Treatment  
of Jesus by  
his towns-  
men.

And, when Jesus had finished these parables, he departed thence; and when he was come to *Nazareth* his own town, he taught in their synagogues in such a manner that they were astonished, and said, "Whence hath this man such wisdom and these miracles? Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joses, and Simon and Judas? and are not all his sisters with us? whence then hath this man all these things?" And they revolted at him. And Jesus said unto them, "A teacher is not without honour, except in his own town and in his own family."

And he did not many mighty works there, because of their unbelief.

CHAP.  
XIV.

Account of  
the death  
of John the  
Baptist.

At that time Herod the Tetrarch heard of the fame of Jesus, and said to his servants, "This is John the Baptist; he is risen from the dead, and therefore these mighty works are wrought by him." For Herod had apprehended John and put him

in prison because of Herodias his brother Philip's wife: for John had often said to him, "It is not lawful for thee to have her." And he wished to put him to death, but feared the multitude, because they accounted *John* as a prophet. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod; upon which he promised with an oath to give her whatever she should ask. But she being set on by her mother, saith, "Give me here the head of John the Baptist on a dish." And the king was sorry, yet because of the oath and the guests, he ordered it to be given her; and sent to have John beheaded in the prison. And the head was brought on a dish, and given to the damsel, who carried it to her mother. Then his disciples went and took away the body and buried it, and came and told Jesus. When Jesus heard that his fame had reached the ears of Herod, he withdrew thence in a vessel to a lonely place privately, but the multitudes heard of it and followed him by land from the cities.

And Jesus went out of the vessel, and saw a great multitude, and had pity on them, and cured their sick. And in the evening his disciples came to him, saying, "This is a lonely place, and the day is far spent, send the multitudes away, that they may go to the towns and buy themselves food." But Jesus said unto them, "They need not go, do you give them food to eat." And they say unto him, "We have here but five loaves and two fishes." He said, "Bring them hither to me." And when he had commanded the multitudes to sit down on the grass, he took the five

\* Instructions suited to each person's case.  
\* Herod Antipas, son of Herod the Great. Tetrarch signifies a ruler over a fourth part

of what was before under the dominion of one person.



CHAP. XV. which proceedeth out of the mouth defileth a man."

Pharisees  
aspicased. 12 Then his disciples came to him and said, "Knowest thou that the Pharisees when they heard thy dis-

13 course revolted at thee!" And he answered, "' Every plant which my Father hath not planted shall be rooted up. Regard them not, they are blind leaders of the blind. But if one blind man lead another, they will both fall into a pit."

15 Then answered Peter, and said unto him, "Explain to us that saying which displeased the Pharisees."

Nature of  
the defile-  
ment. 16 And Jesus said, "Are ye also yet without understanding? do ye not yet perceive that whatsoever entereth into the mouth goeth into the stomach, and passeth through the

18 body into the vault! But those things which proceed out of the mouth come forth from the heart, and defile the man! For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, evil speak-

20 ing. These are the things that defile the man, but to eat with unwashen hands defileth not a man."

21 Then Jesus went thence and withdrew into the parts about Tyre and Sidon. And behold a Canaanitish woman coming from the borders of that country, cried out, and said unto him, "O! Master, thou son of David! have pity on me, my daughter is grievously afflicted with a demon." But he

23 answered her not a word. And his disciples came near, and besought him, saying, "' Send her away, for she cometh crying after us."

24 Then he answered, "I am not sent but to the lost sheep of the 25 house of Israel." Then she came

and did him obeizance, saying, CHAP. XV. "Master, help me!" But he answered,

"It is not right to take the children's bread, and throw it to the dogs;" and she said, 27 "True, master; and yet the dogs eat of the crumbs which fall from their master's table." Then Jesus 28 answered, "O woman! great is thy faith, be it unto thee as thou wishest," and her daughter was well from that very moment.

Then Jesus departed thence and 29 came near the lake of Galilee, and went up a mountain, and sat down there. And great multitudes came 30 near to him, having with them lame people, blind, dumb, those that had lost a limb, and many others, and laid them down at Jesus's feet, and he cured them: so that the 31 multitudes wondered when they perceived that the dumb spake, those who had lost a limb were made whole, the lame walked, and the blind saw; and they glorified the God of Israel.

Then Jesus called his disciples 32 unto him, and said, "I have compassion on the multitude because they have now continued with me three days, and have nothing to eat, and I am unwilling to send them away fasting, lest they grow faint on the road." And his disciples 33 say unto him, "Whence should we have so many loaves in the desert, as to satisfy so great a multitude?" And Jesus saith unto 34 them, "How many loaves have ye?" And they said, "Seven, and a few small fishes." And he 35 commanded the multitudes to sit down on the ground: And when 36 he had taken the seven loaves and the fishes, and given thanks to

<sup>2</sup> As if he had said, These men are not the objects of God's favour, but the contrary.

<sup>3</sup> By granting her request, in curing her daughter at a distance.

<sup>3</sup> By children are meant the Jews.

<sup>4</sup> The heathen. Jesus used this strong proverbial language to try the woman's faith.

CHAP. God, he brake them, and gave to  
XVI. his disciples, and the disciples to  
37 the multitude. So they all ate and  
were satisfied, and seven baskets  
full of remaining fragments were  
38 taken away. Now they that had  
eaten, were four thousand men,  
39 besides women and children. And  
he sent away the multitudes and  
went into a vessel, and came into  
the borders of Magdala.

CHAP. And the Pharisees and Sadducees  
XVI. came to try him by asking him to  
show them a sign from heaven.  
But he answered them and said,  
"When it is evening, ye say it  
3 will be fair weather, for the sky is  
red, and in the morning, it will be  
rainy weather to-day, for the sky is  
red and gloomy. Ye hypocrites,  
ye know how to discern the face of  
the sky, but can ye not discern the  
4 signs of the times? An evil and  
wicked generation seeketh after a  
sign, but no sign shall be given it  
except the sign of Jonah the pro-  
phet." And he left them and went  
away.

Caution against the doctrine of the Pharisees.  
5 Now when his disciples were  
come to the other side of the lake,  
they found that they had forgotten  
to bring any bread with them.  
Then Jesus said unto them, "See  
that ye beware of the<sup>1</sup> leaven, of the  
7 Pharisees and Sadducees. And they  
reasoned among themselves, say-  
ing, "This is, because we have  
8 brought no bread with us." When  
Jesus perceived it, he said unto  
them, "O ye of little faith! why  
reason ye among yourselves, be-  
cause ye have brought no bread!  
9 Do ye not yet understand? Do  
ye not remember the five loaves of  
the five thousand; and how many  
10 panniers full ye took up; nor the

seven loaves of the four thousand, CHAP.  
and how many baskets full ye took XVI.  
away? How is it that ye do not  
11 perceive that I meant not bread  
when I told you to beware of the  
leaven of the Pharisees and Saddu-  
cees?" Then they understood 12  
that he did not bid them beware of  
the leaven of bread, but of the  
doctrine of the Pharisees and Sad-  
ducees.

Now when Jesus came into the 13  
parts of Cesarea in the<sup>3</sup> dominion Peter ac-  
of Philip, he asked his disciples know-  
saying, "Whom do the people say ledges  
that I the son of man am!" And Jesus to be  
they said, "Some say John the the Christ,  
Baptist, some Elijah, and others or Messiah,  
14 Jeremiah, or one of the prophets."  
He saith unto them, "But whom 15  
say ye that I am." Simon Peter 16  
answered, "Thou art the Christ,  
the son of the living God." And 17  
Jesus answered, "Happy art thou  
Simon, son of Jonah, for<sup>4</sup> flesh  
and blood hath not revealed this to  
thee, but my Father who is in hea-  
ven. And I also say unto thee, 18  
that thou art truly named Peter,  
which is by interpretation a rock.  
and upon thee as a rock along with  
my other Apostles I will build my  
church, and the gates or authority  
of those who have the power of in-  
flicting death shall not prevail  
against it. And I will give unto 19  
thee the keys of the kingdom of  
heaven, that thou mayest admit  
converts into it, and whatsoever  
thou shalt bind or declare obliga-  
tory on earth shall be bound in  
heaven, and whatsoever thou shalt  
loose on earth, shall be loosed in  
heaven." Then he charged his  
disciples to tell no man that he was  
the Christ.

<sup>1</sup> The signs or proofs of this being the type of the appearance of the Messiah among you.

<sup>2</sup> That is, the bad doctrine of the Pharisees; sometimes it is used for bad practice and example.

<sup>3</sup> Thus distinguished from another Cesarea on the coast of the Mediterranean.

<sup>4</sup> It is not a mere human conjecture, but an inference derived in a wise and honest manner from the miracles which God enables me to do.

CHAP.  
XVII.

Jesus fore-  
tells his  
death.

From that time Jesus began to tell his disciples that it was necessary for him to go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again on the third day. Upon that Peter took him aside, and reproveth him, saying, "Be it far from thee, Master, this shall by no means befall thee." But he turned and said to Peter, "Get thee behind me thou adversary, thou art a snare unto me, for thou regardest not the things of God, but the things of men."

What re-  
quired of  
Christ's  
disciples.

Then Jesus said unto his disciples, "If any one is willing to come after me, let him deny himself, and take up his cross and follow me. For whosoever desireth to save his life, *by unworthy compliances*, shall lose it, and whosoever shall lose his life for my sake, shall gain it *in the world to come*. For what will a man be profited, though he gain the whole world, if he forfeit his own life, and what can a man give as a ransom for his life *when once lost*. For the son of man shall come in the glory of his Father with his angels, and then he will render to every man according to his deeds. Verily I say unto you, some here present will not taste of death till they have seen the son of man coming in his kingdom."

CHAP.  
XVII.

Transfigu-  
ration of  
Jesus.

Six days after, Jesus taketh with him Peter, James, and John his brother, and bringeth them up into a high mountain privately, where his appearance was changed in their presence: for his face shone like the sun, and his garments became

bright as snow. And lo! there appeared unto them <sup>CHAP. XVII.</sup> Moses and Elijah, talking with him. Then 4 Peter said unto Jesus, "Master it is better for us to abide here. Wilt thou that we make here three tents, one for thee, and one for Moses, and one for Elijah?" While he 5 was yet speaking, behold! a bright cloud overshadowed them, and lo! a voice out of the cloud saying, 'This is my beloved son, in whom I am well pleased, listen ye unto him.' And when the disciples 6 heard it, they fell on their faces, and were greatly afraid. And Jesus 7 came near and touched them, and said. "Arise and be not afraid." And they lifted up their eyes, and 8 saw no one but Jesus.

And as they were coming down 9 from the mountain, Jesus com- <sup>Elijah's coming explained.</sup> manded them, saying, "Tell the vision to no one till the son of man be risen from the dead." And his 10 disciples asked him, saying, "Why then do the scribes say that Elijah must come <sup>3</sup> first. Jesus answered, 11 "Elijah indeed doth come first and <sup>4</sup> restore all things. But I say un- 12 to you that <sup>5</sup> Elijah is come already, and *men* did not acknowledge him, but did unto him whatever they pleased. So also the son of man will suffer from them." Then the 13 disciples understood that Jesus spake to them of John the Baptist.

And when they were come to the 14 multitude, a *certain* man approach- <sup>Jesus cures a lunatic child.</sup> ed him, kneeling down to him, and saying, "Master, have pity on my son, for he is a lunatic and suffereth grievously, for often he falleth into the fire, and often into the water. And I brought him to thy 16

<sup>1</sup> Some of you shall live to see me execute vengeance on the faithless wicked Jews, as an earnest of the future judgment at the last day.

<sup>2</sup> Perhaps, two angels personating the great Jewish lawgiver, and the most eminent of the Prophets.

<sup>3</sup> That is before the Messiah.

<sup>4</sup> Prepare men for Christ's coming.

<sup>5</sup> That is John in the spirit and power of Elijah, using the means for reforming the Jews, and preparing them to receive the Messiah.

CHAP. XVII. disciples, and they could not cure him. Then Jesus answered and

17 said, "Perverse and unbelieving race! how long must I be with you? how long shall I endure you?" 18 Bring him hither to me." And Jesus rebuked the demon, and it came out of him, and the child was well from that moment.

19 Then the disciples came to Jesus privately, and said, "Why could not we cast it out?" and Jesus said, "Because of your unbelief, for verily I say unto you, 'If ye have faith as a grain of mustard-seed ye shall say to 'this mountain, 'Remove hence to yonder place,' and it shall remove: and nothing shall be impossible unto you."

22 And while they abode in Galilee, Jesus said unto them, "The son of man is going to be delivered up 23 into the hands of men; and they will kill him, and the third day he will be raised again." And they were much grieved.

24 And when they were come to Capernaum, the receivers of the tribute for the temple came to Peter, and said, "Doth not your

25 master pay the tribute?" He saith, "Yes." And when he came into the house, Jesus spoke first, and said, "What thinkest thou, Simon? from whom do the kings of the earth receive tribute? from their own sons, or from strangers?"

26 Peter saith unto him, "From strangers." Jesus said unto him, "So then their sons are free.

27 Notwithstanding, lest we estrange them from us, go to the lake, cast a hook, and take the fish that first cometh up; and when thou openest his mouth, thou wilt find a

'piece of money, that take and give them for me and thee." CHAP. XVII.

Now the disciples came to Jesus at the very time, when they were disputing which would be greatest in the kingdom of heaven. Then Jesus called a child unto him, and set it in the midst of them, and said, "Verily I say unto you, unless ye <sup>7</sup> turn and become as little children, ye cannot enter into the kingdom of heaven. Whosoever <sup>4</sup> therefore shall humble himself like this child, is greatest in the kingdom of heaven; and whosoever shall receive one like this child in my name, receiveth me; but whosoever shall lead into sin one of these lowly disciples, who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

"Alas! for the world because of <sup>7</sup> temptations! for *though, considering the state of human nature,* temptations must come, yet alas! for that man by whom the temptation cometh. Wherefore if thy <sup>8</sup> hand or thy foot lead thee to sin, cut them off and cast them from thee; it is better for thee to enter into life lame, or without a limb, than with two hands or two feet to be cast into everlasting fire. And <sup>9</sup> if thine eye lead thee to sin, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, than with two eyes to be cast into hell-fire.

"Take heed that ye despise not <sup>10</sup> one of these lowly disciples, for I say unto you, their <sup>8</sup> angels in heaven always behold the face of my Father who is in heaven. What

<sup>1</sup> A proverbial expression for a small degree.

<sup>2</sup> Pointing to mount Tabor, on which he had been transfigured.

<sup>3</sup> A didrachm, or half shekel, about 1s. 2½d. annually.

<sup>4</sup> The tribute was demanded by the authority of the High Priest, and the great council.

<sup>5</sup> Then I as the heir of David am free from this levy.

<sup>6</sup> A stater or shekel, equal to four drachms, as the tribute of two persons.

<sup>7</sup> Lay aside your notions of temporal greatness.

<sup>8</sup> Superior beings esteem men according to their virtue, not their rank.

CHAP. XVIII. think ye? If a man have an hundred sheep, and one of them have

12 strayed, doth he not leave the ninety and nine upon the mountains, and go and seek that which  
13 hath strayed? And if he find it, verily I say unto you, he rejoiceth more over it than over the ninety and nine which had not strayed.

14 Even so it is not the will of your Father who is in heaven, that one of these lowly *disciples* should be lost.

15 "Moreover if thy brother have committed a fault against thee, go and argue the matter between thee and him alone; if he listen to thee,  
How offenders are to be dealt with,

16 thou hast gained thy brother; but if he will not listen, take with thee one or two more, that by the mouth of two or three witnesses every  
17 word may be established. And if he will not listen to them, tell the church, and if he will not listen to the church, let him be unto thee as an heathen and a taxgatherer, *by avoiding all intercourse with him.*

18 Verily I say unto you, Whatsoever ye shall bind or declare obligatory on earth shall be bound in heaven, and whatsoever ye shall loose shall  
19 be loosed in heaven. Again, I say unto you, if two of you agree in asking any thing *for the miraculous confirmation of your decisions* it shall be granted them by my  
20 Father, who is heaven. For where two or three are gathered together in my name, there am I in effect in the midst of them."

21 Then Peter came to him and said, "Master, how many times, if my brother offend against me, must I forgive him? As far as  
and how often to be forgiven.

seven times?" Jesus saith unto him, "I say unto thee, not only as far as seven times, but as seventy two times seven.

"As to this matter, the kingdom 23 of heaven is like a king, who wished to reckon with his servants. *Parable of the unmerciful servant.* And when he had begun to reckon, one was brought to him that owed him ten thousand talents. But as 25

he had not *wherewith* to pay, his master ordered him, and his wife and children, to be sold, and payment to be made: The servant 26 therefore fell down and did him obeisance, saying, "Master, have patience with me, and I will pay thee all." Then the master took 27 pity on that servant, and released him, and forgave him the debt.

But that servant went out and met 28 with one of his fellow-servants, who owed him an hundred denarii; and he seized him by the throat, and said, "Pay me what thou owest." His fellow-servant 29 fell down at his feet and besought him, saying, "Have patience with me, and I will pay thee all:" and 30 he would not, but went and threw him into prison, till he should pay the debt. When his fellow-servants 31 saw what was done, they were very sorry, and went and told their master all that was done. Then his 32 master called him, and saith unto him, "Thou wicked servant, I forgave thee all that debt because thou desiredst me. Oughtest not thou 33 also to have had pity on thy fellow-servant, even as I had pity on thee?" And his master was angry, 34 and delivered him over to the gaol-

<sup>1</sup> The congregation of which thou and thy brother are members.

<sup>2</sup> As my disciples, and acting agreeably to the authority which I have delegated to them.

<sup>3</sup> In case I argue with him and he listen to me.

<sup>4</sup> That is, on condition of his behaving well for the future.

<sup>5</sup> A denarius, was a Roman coin, worth 7½d. of our money, and was the Jewish hire for a day. But neither these nor the talents need be taken literally for specific sums. The general idea is enough, that the sum which the servant was forgiven, vastly exceeded the sum which his fellow-servant owed him.

CHAP.  
XVIII.

ers till he should pay all that was due to him. So will my heavenly Father do unto you, if from your hearts ye forgive not every one his brother."

CHAP.  
XIX.Jesus cures  
multitudes,answers the  
Pharisees  
respecting  
divorce.

When Jesus had ended these words, he departed from Galilee, and came into the borders of Judea by the side of Jordan; and great multitudes followed him, and he cured them there. Then the Pharisees came to him, to try him,

and said, "Is it lawful for a man to divorce his wife for any fault?"

4 And he answered, "Have ye not read that the Creator in the beginning made them a male and a female, and <sup>1</sup> said, 'Hence a man should leave even his father and his mother, and cleave to his wife, for these two are but one flesh.'

6 So that they are no more two, but one flesh. What therefore God joined together, let not man put <sup>7</sup> asunder. They say unto him,

"Why then did Moses command us to give a wife a bill of divorce, and to put her away?"

8 He saith unto them, "Moses, because of the <sup>a</sup> perverseness of your hearts, permitted you to divorce your wives; but in the beginning <sup>9</sup> it was not so. But I say unto you, 'Whosoever shall put away his wife except for adultery, and marry another, committeth adultery, and whoso marrieth her that hath been divorced, committeth adultery.'

and his dis-  
ciples re-  
specting  
the condi-  
tions of  
marriage,

10 His disciples say unto him, "If the condition of the husband be so with his wife, it is better not to marry." He said unto them, "None are capable of that, but

they to whom it is <sup>3</sup> given. For there are persons indisposed to marriage who were so from their birth, and there are some of this temper made so by men, and others of the same temper who have made themselves so by subduing their desires, for the kingdom of heaven's sake. Whoso is able to endure a *single life with innocence* let him endure it."

Then children were brought to him, that he might put his hands upon them, and pray for a blessing upon them, and the disciples rebuked those who brought them. But Jesus said, "Suffer the children to come unto me, and hinder them not; for of those, who resemble them, is the kingdom of heaven." And he put his hands on them, and having prayed for a blessing on them, departed thence.

And behold! one came, and said unto him, "Good teacher, what good thing must I do, that I may have eternal life?" And Jesus said unto him, "Why callest thou me good! none is <sup>4</sup> good, but God only. But if thou desire to enter into life, keep the commandments." He saith unto Jesus, "Which?" 13 Jesus said, "<sup>5</sup> These, Thou shalt do no murder, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false testimony, honour thy father and thy mother, and thou shalt love thy neighbour as thyself." The young man saith unto him, "All these things have I kept from my youth, what want I more?" Jesus said unto him, "If 21 thou wishest to be <sup>6</sup> perfect, go, sell

CHAP.  
XIX.blesses  
children,and states  
upon what  
terms life  
eternal  
may be  
expected.

<sup>1</sup> By Adam, or by Moses. See Gen. ii. 24.

<sup>2</sup> To prevent the greater evils which your perverseness would have occasioned.

<sup>3</sup> Who are by constitution or particular circumstances, indisposed to marriage.

<sup>4</sup> That is, in the highest and strictest sense of the word.

<sup>5</sup> Probably Jesus selected the commandments which relate to men's duties to their

fellow-creatures, because the Jews in general laid too little stress upon them.

<sup>6</sup> That is, to attain the highest degree of happiness hereafter. To have acted in the manner recommended, would have been perfection, when Christ might have been constantly followed. But it was not necessary in all early converts. A few only were selected to be stated attendants on our Lord.

CHAP. what thou hast, and give it to the CHAP.  
XIX. poor, and thou wilt have a treasure XX.  
in heaven; and come, and be with  
29 me." But when the young man  
heard these words, he went away  
sorrowful; for he had great pos-  
sessions.

23 Then said Jesus to his disciples,  
Bad ten-  
dency of  
riches.  
"Verily I say unto you, a rich  
man will hardly come into the  
kingdom of heaven. Again, I say

24 unto you, it is <sup>1</sup> easier for a camel  
to pass through the eye of a needle,  
than for a rich man to come into

25 the kingdom of heaven." The  
disciples on hearing this were  
greatly amazed, saying, "What  
26 rich man then can be saved?" But  
Jesus, looking earnestly on them,  
said, "With men this is impossi-  
ble, but with <sup>a</sup> God all things are  
possible."

27 Then Peter answered, "We  
gave up all to come with thee, what  
shall we have therefore?" And  
Jesus said unto them, "Verily I

28 say unto you, ye who have accom-  
panied me, shall, in the future <sup>2</sup> re-  
novation of all things, when the  
son of man sitteth on the throne of  
his glory, yourselves also sit on  
twelve thrones as <sup>a</sup> judges of the  
29 twelve tribes of Israel. And every  
one who hath left houses or brethren,  
or sisters, or father, or mother, or  
wife, or children, or lands, for my  
name's sake, shall receive <sup>3</sup> what is  
equal to an hundred times as much  
as he leaves, and shall inherit  
eternal life.

30 "But many that are first called  
into the kingdom of God, shall be  
last in his favour, and the last first.

For the kingdom of heaven is like CHAP.  
an householder, who went out early XX.  
in the morning to hire labourers Parable of  
for his vineyard, and having agreed labourers  
with some labourers for a denarius hired to  
a day, he sent them into his vine- work in a  
yard. And he went out about the 3 vineyard.  
third hour, and saw others standing  
without work in the market place,  
and he said unto them, "Go ye also 4  
into the vineyard, and whatever is  
right I will give you," and they  
went. Again, he went out about 5  
the sixth and ninth hour, and did  
likewise. And about the eleventh 6  
hour he went out, and found others  
standing without work, and saith  
unto them, "Why are ye standing  
here all the day doing nothing?"  
They say unto him, "No man  
hath hired us." He saith unto 7  
them, "Go ye also into the vine-  
yard, and whatever is right ye shall  
receive." And in the evening, the 8  
owner of the vineyard saith unto  
his steward, "Call the labourers,  
and give them their wages from the  
last to the first." And they who 9  
were hired at the eleventh hour,  
came and received each a denarius.  
But when the first came, they sup- 10  
posed that they should receive  
more, and they also received each  
a denarius. But when they received 11  
it, they murmured against the  
householder, and said, "These 12  
last have worked but one hour, and  
dost thou make them equal to us  
who have borne the burden and  
heat of the day?" But he answered 13  
one of them and said, "Friend, I  
do thee no wrong; didst thou not  
agree with me for a denarius? Take 14

<sup>1</sup> Rabbins as well as Arabs, in describing  
a high degree of improbability, used to say,  
It will not happen before a camel or an ele-  
phant has crept through the eye of a needle.

<sup>2</sup> The true love of God would make that  
easy to men, which without that love ap-  
pears impossible.

<sup>3</sup> When a great and happy change shall  
take place, by the holy spirit's being sent  
down from heaven;

<sup>a</sup> Qualified and authorised to bind and  
loose, to interpret and apply the doctrine  
which ye have received from me, and en-  
abled to propagate it with new evidence of  
its truth and divine original.

<sup>b</sup> The blessings of a good conscience, hope  
of future happiness, and an escape from the  
calamities in which the unbelieving Jews  
will be involved by the Romans.

CHAP. XX. what is thing and go thy way. I choose to give unto this last even

15 as unto thee. May I not do what I will with my own. Art thou envious because I am bountiful?"

16 Thus the last will be first, and the first last."

17 And as Jesus was going up to Jerusalem, he took unto him the twelve disciples privately on the way, and said unto them, "Behold

18 we are going up to Jerusalem, and the son of man will be delivered up to the chief priests and scribes, who will sentence him to death, and deliver him up to the Gentiles to mock, and to scourge, and to crucify him; and the third day he will rise again."

20 Then the mother of the sons of Zebedee came to him, together with her sons, doing him obeisance, and asking something of him. And he said unto her, "What dost thou desire?" She saith unto him, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left in

22 thy kingdom." But Jesus answered, *addressing himself to the two brothers*, "Ye know not what ye ask. Can ye drink of the cup that I am going to drink of?" They say unto him, "We can."

23 Then he saith unto them, "Ye will indeed drink of my cup; but to sit on my right hand, and on my left is not mine to give, unless to those for whom it is prepared by my Father."

24 And when the ten heard *this*, they were moved with indignation

25 against the two brethren. But Jesus called them to him, and said, "Ye know that the rulers of the Gentiles exercise an harsh authority, and their princes lord it over

them. But let it not be so among you, but whosoever desireth to be greatest among you, let him be your minister; and whosoever desireth to be chief among you, let him be your servant: even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they were going from Jericho, a great multitude accompanied him. And behold! two blind men sitting by the road, when they heard that Jesus was passing by, cried out, "Have pity on us, Sir, thou son of David." And the multitude charged them to keep silence, but they cried the more, saying, "Have pity on us, Sir, thou son of David." And Jesus stopt, and called them, and said, "What do you wish me to do for you?" They say unto him, "Master, that our eyes may be opened." And Jesus took pity on them, and touched their eyes, and immediately their eyes received sight, and they went with him.

And when they drew near to Jerusalem, and were come to Bethphage, to the mount of olives, then Jesus sent two disciples, saying unto them, "Go into that village over against you, and immediately you will find an ass tied, and a colt with her, loose them and bring them unto me. And if any one say ought unto you, tell him that the master hath need of them, and immediately he will send them. Thus was fulfilled the word of the prophet, saying, "Tell ye the daughter of Sion; behold! thy king cometh unto thee, meek, and riding upon an ass, even a colt, the

<sup>1</sup> Thus the Gentiles will be first, and the Jews who will reject the gospel, because its benefits are proposed to the Gentiles will be last.

<sup>2</sup> To drink of a cup is a figurative expression, for suffering death or affliction:

<sup>3</sup> The usual substitute for the horse in

Judea. Exod. xx. 17. and on which magistrates, and those of the royal household formerly rode. Judg. v. 10.

CHAP. XXI. foal of an ass." And the disciples went and did as Jesus com-

7 manded them; and brought the ass and colt, and put on <sup>1</sup> *one of them* their clothes and set him 8 thereon. And the greater part of the multitude spread their garments in the road, and others cut down branches from the trees, and 9 strewed them in the road. And the multitudes that went before and behind, kept crying out, " <sup>2</sup> Hosanna to the son of David! blessed is he that cometh in the name of the Lord! Hosanna in 10 the highest heavens." And when he was come into Jerusalem, the whole city was moved, saying, 11 "Who is this?" And the multitudes said, "This is the prophet, Jesus of Nazareth in Galilee."

12 And Jesus went into the temple of God, and drove out all that were selling and buying in the temple, and overthrew the tables of the money-changers, and the seats of 13 those that sold doves, and saith unto them, "It is written, 'This house of mine shall be a house of prayer, but ye have made it a den of robbers'."

14 And blind and lame people came to him in the temple, and he restored them. But when the chief priests and scribes saw the wonders 15 which he did, and those who were with him, crying in the temple, 'Hosanna to the son of David,' they were moved with indignation, 16 and said unto him, "Dost thou hear what they say?" And Jesus saith unto them, "Yes. Have ye never read, 'Out of the mouths of babes and sucklings thou hast prepared praise'." And he left

them, and went out of the city to Bethany, and lodged there. CHAP. XXI.

As he was returning to the city 18 early in the morning, he was hungry, and seeing a fig-tree by the road, he went to it, and found nothing upon it but leaves. Upon which he saith to it, "Let no fruit grow on thee henceforward for ever;" and immediately it withered away. And when the disciples 20 saw it, they were amazed, and said, "How soon hath the fig-tree withered away!" Jesus answered, 21 "Verily I say unto you, if ye have faith and doubt not, ye shall not only do what hath been done to the fig-tree, but even if ye say to this mountain, 'Be thou removed and cast into the sea,' it shall be done. And whatsoever ye shall ask 22 in prayer with faith, ye shall receive."

And when he was come into the 23 temple, the chief priests and elders of the people came to him as he was teaching, and said, "By what authority doest thou these things, and who gave thee this authority?" Jesus answered, "I will ask you one thing, which if ye tell me, I will also tell you by what authority I do these things. Whence was 25 the baptism by John? from heaven, or from men?" And they reasoned with themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did ye not believe him?' But if we say, 26 'From men,' we are afraid of the multitude; for all hold John as a prophet." And they answered Jesus, 27 "We cannot tell." Then he said unto them, "Neither will I tell you by what authority I do these things,

<sup>1</sup> The colt.

<sup>2</sup> Hosanna literally signifies, 'Save now,' and denotes an earnest prayer and wish for the welfare and prosperity of any one.

<sup>3</sup> Humble, meek, and innocent persons.

<sup>4</sup> Faith in the power of God to work miracles, and his readiness to assist the apos-

les to work them. The promises here made by Christ, are confined to the apostolical times.

<sup>5</sup> The Jews might have known from what they had seen and heard, by what authority Jesus acted, if they had been candid and impartial,

CHAP.  
XXI.

Parable of  
the two  
sons.

“But what think ye? A certain man had two sons, and he came to the first and said, ‘Son, go work to-day in my vineyard.’  
29 And he answered, ‘I will not;’ but afterwards he changed his mind,  
30 and went. And he came to the other, and said so to him. And he answered, ‘I will, Sir,’ but went  
31 not: which of these two did the will of his father?’ They say unto him, “The first.” Jesus saith unto them, “Verily I say unto you, the taxgatherers and harlots go before you into the kingdom of  
32 God. For John came to you *who* profess to walk in righteousness, and ye believed him not, but the taxgatherers and harlots did believe him. And, when ye saw *this*, ye did not afterwards change your mind, and believe him.”  
33 Hear another parable. “A certain householder planted a vineyard, and put a fence about it, and dug a wine-vat in it, and built a tower, and let it out to husband-  
34 men, and went from home. And when the fruit-season was at hand, he sent his servants to the husband-  
35 men to receive his fruit. And the husbandmen took his servants, and beat one, and threw stones at another, and killed another. Again  
36 he sent other servants more honourable than the first, and they did unto them in the same manner.  
37 Last of all he sent unto them his son, saying, ‘They will reverence  
38 my son.’ But when the husbandmen saw the son, they said among themselves, ‘This is the heir, come; let us kill him, and seize his  
39 inheritance.’ And they took him and cast him out of the vineyard  
40 and slew him. When therefore the owner of the vineyard cometh, what will he do to the husband-

men? He will miserably destroy those wicked men, and will let out the vineyard to other husbandmen who will render him the fruits in their seasons.” When the people heard this, they said, “May no such thing come to pass.”

And Jesus saith unto them, “Have ye never read in the scriptures, ‘The stone which the builders rejected is become the head of the corner. This was the Lord’s doing, and it is wonderful in our eyes.’ And whosoever shall fall on this stone will be broken, and on whomsoever it shall fall, it will grind him to powder.” And when the chief priests and Pharisees had heard his parables, they perceived that he was speaking of them. But when they wished to lay hold on him, they feared the multitudes, because they regarded him as a prophet.

Jesus spake to them again in parables, saying; “The kingdom of heaven is like a king, who made a marriage-feast for his son, and sent his servants to call them who had been invited to the feast, and they would not come. Again he sent other servants, saying, tell them who were invited, ‘Behold! I have prepared my dinner; my oxen and fatted beasts are killed, and all things are ready; come to the feast.’ But they made light of it, and went away, one to his farm and another to his merchandize, and the rest took the king’s servants, and ill-treated them, and killed them. When the king heard of it, he was enraged, and resolved to send his armies and destroy those murderers, and burn up their city. Then he saith to his servants, ‘The feast is ready, but they who had been invited were not

CHAP.  
XXII.  
41

Luke  
xx. 16.

Danger of  
rejecting  
Christ.

CHAP.  
XXII.

Parable of  
a king who  
made a feast  
at the marriage of his  
son.

<sup>1</sup> As the effects are less dreadful when a man falls on a large stone, than when the stone falls on him, so the punishment of

those who now reject my preaching will be inferior to that which I shall inflict on your nation by the Romans.

CHAP. XXII. worthy: go ye therefore into the bye-roads, and as many as ye find invite to the feast.' So those servants went out into the roads, and gathered together all whom they found, both bad and good, and the feast was filled with guests. Now, when the king came in to see the guests, he beheld there a man who had not on a wedding-garment; and he said to him, 'Friend, how camest thou in hither without a wedding-garment?' And he could not say a word for himself. Then said the king to his servants, 'Bind him hand and foot, and take him away, and cast him into the outer darkness, there will be weeping and gnashing of teeth.' For many are called, but few chosen.

15 Then the Pharisees went out and consulted how they might ensnare him by questions. And they sent out to him their disciples with the Herodians, saying, "Master, we know that thou art true, and teachest the way of God in truth, and carest not for any man, for thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute to Cesar, or not?" But Jesus knowing their malice, said, "Why do ye try me, ye hypocrites? Show me the tribute-money." And they brought to him a denarius. And he saith unto them, "Whose is this image and this inscription?" They say unto him,

"Cesars." Then saith he unto them, "Render therefore unto Cesar the things which are Cesar's, and unto God the things which are God's." When they heard *this*, they wondered; and left him and went away.

The same day came to him the Sadducees, who say, there is no resurrection, and questioned him, saying, "Master, Moses said, 'If a man die without children, his brother shall marry his wife, and raise up children to his brother! Now there were with us seven brethren, and the first married, and dying without issue, left his wife to his brother. In like manner the second also, and the third to the seven. Last of all the woman died also. At the resurrection, therefore, whose wife shall she be of the seven; for they all married her?' Jesus answered them; "Ye 29 deceive yourselves, not considering the scriptures, and the power of God. For at the resurrection 30 persons will neither marry, nor be given in marriage, but be as the angels of God in heaven.

"But concerning the resurrection of the dead, have ye not read that which God spake unto you, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' God is not a God of the dead, but of the living." And when the multitudes heard *this*, they were astonished at his doctrine.

Insidious question of the Pharisees and Herodians.

CHAP. XXII.

Another by the Sadducees.

Argument from Moses in favour of a resurrection.

<sup>1</sup> This guest was inexcusably guilty of contemptuous behaviour, because the master of the feast himself furnished the proper garments. This parable was intended chiefly to show the Jews, that the offers of mercy which they rejected should be made to the Gentiles. But the latter part of it might be meant to check the presumption of all pretenders to God's favour, without endeavouring to deserve it.

<sup>2</sup> To the belief of the gospel.

<sup>3</sup> Few are objects of God's final acceptance.

ance.

<sup>4</sup> Friends of Herod, strenuous supporters of the Roman power.

<sup>5</sup> As the money which they showed him confessedly was, by bearing his image and inscription.

<sup>6</sup> So great and glorious a being as God would not call himself the God of those who were to have no existence beyond this life. He would be ashamed to be called their God, if he had not prepared for them a continuing city.

CHAP. XXIII. When the Pharisees heard that

A third question by the Pharisees.

he had silenced the Sadducees, they came together for the same purpose of making trial of him. Then one of them, a teacher of the law, asked this question: 36 "Master, which is the great commandment in the law?" Jesus saith unto him, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and 38 with all thy mind." This is the first and great commandment. 39 And the second is like unto it. "Thou shalt love thy neighbour as 40 thyself." On these two commandments depend all the law and the prophets."

41 Now while the Pharisees were together, Jesus asked them, saying, "What think ye of the Christ? whose son is he?" They say unto him, "David's." He saith unto them, "Why then doth David in the spirit of *prophecy* call him

44 Lord, saying, 'Jehovah said to my Lord, sit thou on my right-hand till I make thy enemies

45 thy foot-stool.' Since therefore David calleth him Lord, how 46 can he be his son?" And no man was able to answer him a word, neither durst any one from that day ask him another *insidious* question.

CHAP. XXIII.

Instructs his disciples to observe the good doctrine of the Pharisees, but to shun their ways and practices.

Then said Jesus to the multitudes and to his disciples, "The scribes and Pharisees sit in the seat of Moses; whatsoever therefore they bid you observe *that is agreeable to the law of God*, observe and do, but do ye not according to their works: for they say, and do not. For they bind on men's shoulders burdens heavy, and hard to bear, but refuse to touch them with a 5 finger. And all their works they

do to be seen by men; they make CHAP. XXIII. broad their phylacteries, and enlarge the borders of their garments, and love the first place at feasts, 6 and the first seats in the synagogues, and salutations in the streets, and 7 to be called by men, 'Teacher!' 'Teacher!' But be not *any of 8 you* called 'Teacher;' for one is your teacher, even Christ. And 9 call no man your father on earth; for one is your Father who is in heaven, and ye are all brethren. Nor be ye called leaders; for one is 10 your leader, even Christ. But let 11 the greatest among you be your servant. For whosoever exalteth 12 himself shall be brought low, and whosoever humbleth himself shall be exalted.

"Alas! for you scribes and Pharisees, hypocrites! for ye shut the kingdom of heaven against men; ye go not in yourselves, nor suffer those who are going in to enter. Alas! for you scribes and Pharisees, hypocrites! for ye traverse sea and land to gain one proselyte, and then make him a child of hell, more deceitful than yourselves. Alas! for you, ye blind guides! 16 who say, whosoever sweareth by the temple, it is nothing; but whosoever sweareth by the temple is bound by the oath. Ye blind 17 and foolish men! which is greater? the gold, or the temple which renders the gold sacred? And who- 18 soever swears by the altar, it is nothing; but whosoever sweareth by the gift upon it, is bound by the oath. Ye blind and foolish men! which is greater, the gift, or the altar that renders the gift sacred? He, therefore, who sweareth by the 20 altar, sweareth *not only* by it, but also by every thing upon it. And 21

Laments the corrupt practices of the Pharisees;

<sup>1</sup> Jesus was the son of David, by natural descent from him, and his Lord by the office of Christ or Messiah, which made him by God's appointment, King of Kings, and

Lord of Lords.

<sup>2</sup> Scrolls of parchment, with sentences of the law written on them, worn by the Jews on their foreheads and arms.

CHAP. he who sweareth by the temple, XXIII. sweareth *not only* by it, but *also* by

22 <sup>1</sup> him who dwelleth in it. And he who sweareth by heaven, sweareth *not only* by the throne of God, but *also* by him who sitteth upon it.

23 <sup>their neglect of weighty matters;</sup> "Alas! for you scribes and Pharisees! hypocrites! for ye pay tithe *even* of mint, anniseed, and cummin; but ye omit the weightier matters of the law, justice, mercy, and faithfulness: now these things ye ought to do, and not leave the 94 other undone. Ye blind guides! who <sup>2</sup> strain out the gnat, but 25 swallow down the camel. Alas! for you, scribes and Pharisees! hypocrites! for ye make clean the outside of the cup and of the dish, whilst they are filled within by rapine and injustice. Thou blind 26 Pharisee! first make clean the inside of the cup and the dish, and then their outside also will be clean.

27 <sup>their badness of art;</sup> "Alas! for you, scribes and Pharisees! hypocrites! for ye are like whited sepulchres, which appear indeed clean without, but within are full of dead men's bones, and 28 of all uncleanness. In the same manner ye also outwardly appear righteous unto men, but inwardly are full of hypocrisy and iniquity.

29 <sup>for being of the most murderous tempers as their fathers;</sup> "Alas! for you, scribes and Pharisees! hypocrites! for ye build the sepulchres of the prophets, and adorn the tombs of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them of the blood of the prophets. So that ye bear witness of 31 yourselves, that ye are sons of those who murdered the prophets;

and ye will <sup>3</sup> fill up the measure CHAP. of your fathers. Ye serpents, ye XXIV. brood of vipers! how can ye escape 33 the punishment of hell?

"Wherefore behold! I send you teachers, and wise men, and scribes, 34 and some ye will kill and crucify, and some ye will scourge in your synagogues, and persecute from city to city; so that upon you will come all the righteous blood shed 35 upon the earth from the blood of <sup>4</sup> Zachariah, whom <sup>5</sup> ye slew between the temple and the altar. Verily 36 I say unto you, all this <sup>6</sup> blood will come upon this generation.

"O Jerusalem! Jerusalem! that 37 killest the prophets, and stonest <sup>Pathetic address to the great city.</sup> them who are sent unto thee; how often would I have gathered thy children together, as a hen gathereth her chickens under her wings! but ye would not. Be- 38 hold! your city shall be left by you desolate. For I say unto you, *such heavy judgments shall fall upon your nation after I have left you*, that you shall see me no more from that time until ye shall 39 say, 'Blessed is he that cometh in the name of the Lord!'"

And Jesus went out of the temple, and was going away, when his disciples came near to show him the buildings of the temple. And Jesus said unto them, "Do ye gaze *with admiration* on all these things? Verily I say unto you, one stone will not be left here upon another, that will not be thrown down." And as he was sitting on 3 the mount of Olives, the disciples came to him privately, saying, "Tell us when these things will be, and what will be the sign of thy

<sup>1</sup> By God to whom the temple was dedicated.

<sup>2</sup> A proverb taken from the practice of filtering liquors.

<sup>3</sup> By murdering me, and persecuting my apostles.

<sup>4</sup> See 2 Chron. xxiv. 21, 22.

<sup>5</sup> "Ye," means "your nation."

<sup>6</sup> A very strong way of saying, that their punishment would be extremely grievous and dreadful.

CHAP. XXIV. appearance and of the end of the 'age?' Then Jesus answered, "Take heed that no one deceive you, for many will come in my name, saying, 'I am Christ;' and will deceive many. And ye will hear of wars, and rumours of wars, *but* see that ye be not troubled, for all *these things* must come to pass, but the <sup>7</sup>end will not be yet. For <sup>8</sup>nation will rise up against nation, and <sup>9</sup>kingdom against kingdom, and there will be famines, and pestilences, and earthquakes, in many places. All these things are but the beginning of sorrows.

9 "Then will ye be delivered up to affliction, and *some of you will* be killed, and ye will be hated by all nations for my name's sake. And then many will fall off and deliver up one another, and hate one another.

11 ther. And many false prophets will arise and deceive many, and 12 because iniquity will be multiplied, the love of many *of my disciples* 13 will become cold. But he who endureth to the end shall be safe.

14 And these glad tidings of my kingdom will be published in many parts of the world, for a testimony to all nations; and then will the end come.

15 "When therefore ye see on the holy ground that desolating abomination spoken of by Daniel the prophet, (let him who readeth consider) then let them in Judea, flee into the mountains; let not him 17 who is upon the roof go down to take away any thing out of his 18 house; and let not him who is in the field turn back to take away

more nearly by severe persecution of Christ's disciples;

and directly by the Roman army encompassing it. Dan. ix.

<sup>1</sup> That is, of the Jewish dispensation.  
<sup>2</sup> End of the Jewish civil and ecclesiastical government.  
<sup>3</sup> The Romans against the Jews, and parties of Jews one against another.  
<sup>4</sup> No inhabitant of this country.  
<sup>5</sup> Christ's disciples.  
<sup>6</sup> A proverb intimating that the Jews would be harassed and destroyed by the Romans in whatever part of Judea they

his clothes with him. But alas! for them that are with child, and them that give suck in those days! 19 And pray that your flight be not in 20 the winter, nor on a sabbath. For 21 then will be great affliction, such as was not since the beginning of the world, nor ever will be. And 22 if that time was not to be short, no man could be preserved; but because of the <sup>23</sup>elect, that time will be short."

"Then if any one say unto you, 23 'Lo! here is Christ, or there,' believe him not: for false Christs and false prophets will rise, and will propose great signs and wonders, so as to draw after them, if they can, even the elect. Behold I have forewarned you. Wherefore, if men say to 26 you, 'Behold! Christ is in the desert,' go not forth, 'Behold! he is in a secret chamber,' believe them not; for as the lightning issueth 27 out of the east, and shineth to the west, so *sudden* also will this coming of the son of man be. For 29 wheresoever the <sup>30</sup>carcase is, there will the eagles be gathered together.

Cautions to the disciples how to proceed

"Now immediately after the affliction of those days, the <sup>31</sup>sun will be darkened, and the <sup>32</sup>moon will not give her light, the <sup>33</sup>stars will fall from heaven, and the firmament of the heavens will be shaken. And then will appear the <sup>34</sup>sign of the son of man in heaven, and then will all the tribes of the land lament, and will <sup>35</sup>see the son of man coming on the clouds of heaven with great power and glory. And he will send his <sup>36</sup>messengers with a great sound of a trumpet,

An entire end to be put to the Jewish government

might be found.

<sup>37</sup> The total overthrow of the Jewish state happened A. D. 71.

<sup>38</sup> That is, manifest tokens of his executing vengeance on the Jews.

<sup>39</sup> Not in person, but in effect, in the execution of divine judgment.

<sup>40</sup> His apostles to proclaim his gospel loudly and fearlessly to the Gentiles.

CHAP. and they will gather together his  
XXIV. elect from the four winds, from one  
end of heaven to the other.

32 "Learn a comparison from the  
fig-tree. When its branch is now  
tender, and putteth forth leaves, ye  
know that summer is near: so  
33 likewise know, when ye see all  
these things, that *the son of man* is  
34 near, even at the door. Verily I  
say unto you, this very generation  
will not pass away till all these  
35 things be done. The heaven and  
the earth will sooner pass away,  
than these my words shall pass away.

36 "But the very day and hour no  
one knoweth, not even the angels  
of heaven: but my Father only.  
For as the days of Noah were, so  
37 will this coming of the son of man  
38 likewise be. For as in those days  
before the flood, they were eating  
and drinking, marrying and giving  
in marriage, until the day of  
39 Noah's entrance into the ark; and  
were not aware of the flood that  
was coming to destroy them, so  
will this coming of the son of man  
40 likewise be. Then of two men in  
the field, one will be taken and the  
41 other left. Of two women grind-  
ing at the mill, one will be taken,  
42 and the other left. Watch there-  
fore, for ye know not at what hour  
43 your master cometh. But this ye  
know, that if the master of the fam-  
ily had known in what watch the  
thief was coming, he would have  
watched, and not have suffered his  
44 house to be broken into. Where-  
fore be ye also ready; for in an  
hour when ye are not expecting  
him, the son of man will come.

45 "Who then is that faithful and  
prudent servant, whom his master  
hath set over his household to give  
them food in due season? Happy  
is that servant whom his master at  
his coming shall find thus employ-  
ed. Verily I say unto you, he will

give him the charge of all his sub-  
stance. But if the servant be  
wicked, and say in his heart,  
'My master is long in coming,'  
49 and begin to beat his fellow-ser-  
vants, and to eat and drink with  
the drunken; the master of that  
50 servant will come in a day when he  
is not expecting, and in an hour  
when he is not aware; and will cut  
51 him in two, and appoint his por-  
tion with the impure and perfidi-  
ous; there will be weeping and  
gnashing of teeth.

"Then will the kingdom of hea-  
ven be like ten virgins, who took  
their lamps and went forth to meet  
the bridegroom. And five of them  
were prudent, and five were foolish:  
the foolish took their lamps, but no  
3 oil with them; but the prudent took 4  
1 oil in their vessels together with  
their lamps. And as the bride- 5  
groom was long in coming, they all  
grew heavy and slept. And at 6  
midnight there was a cry, 'Behold!  
the bridegroom is coming, go forth  
to meet him.' Then all those vir- 7  
gins arose and set their lamps in  
order: And the foolish said unto 8  
the prudent, 'Give us some of your  
oil, for our lamps are going out'  
The prudent answered, 'There 9  
will not be enough for us and you;  
go rather to them that sell and buy  
for yourselves.' And while they 10  
were gone to buy, the bridegroom  
came, and they who were ready  
went in with him to the marriage  
supper, and the door was shut.  
Afterwards came also the other vir- 11  
gins, saying, 'Sir, Sir, open the door  
for us.' But he answered, 'Verily 12  
I say unto you, I know you not.'  
Watch therefore, for ye know nei- 13  
ther the day nor hour.

"*The son of man* is like one go- 14  
ing into another country, who call-  
ed his servants, and delivered to  
them what he had, giving five \* ta-

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Illustrated  
by the pa-  
rable of the  
virgins.

\* As a supply in case it should be wanted.

\* Talents are put here indefinitely for any considerable sum of money.

- CHAP. XXV. Activity and improvement enforced by the parable of the talents.
- lents to one, to another two, and to another one, to each according to his ability; and immediately departed. Then he who had received the five talents went and traded with them, and made five talents more. And likewise he who had received the two talents gained also two more. But he who had received the one *talent*, went and dug in the ground and hid his master's money.
- 19 "After some time, the master of those servants cometh to reckon with them. Then he who had received the five talents came, and brought to him five talents more, saying, 'Sir, thou deliveredst unto me five talents, behold! I have gained besides them five talents more.' And his master said unto him, 'Well done, good and faithful servant! thou hast been faithful in a little; I will set thee over much; enter thou into the 'joy of thy master.'
- 22 "He also that had received the two talents came and said, 'Sir, thou deliveredst unto me two talents, behold! I have gained besides them two talents more.' His master said unto him, 'Well done, good and faithful servant! thou hast been faithful in a little, I will set thee over much; enter into the joy of thy master.'
- 24 "He also who had received the one talent came, and said, 'Sir, I knew thee to be a hard man, *expecting to* reap where thou didst not sow, and to gather where thou didst not scatter, so I was afraid; and went and hid thy talent in the ground; behold! thou hast thine own *again*.' His master answered, 'Wicked and slothful servant! didst thou know, that I *expect to*
- reap where I did not sow, and to gather where I did not scatter? Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received my own with interest. Take therefore the talent from him, and give it unto him who hath ten talents. For to every one that hath *\* much*, abundance will be given, but from him who hath *\* little*, even that little shall be taken.' And cast forth this unprofitable servant into the outer darkness; there will be weeping and gnashing of teeth.
- "When the son of man cometh in his glory, and all the holy angels with him, then he will sit on the throne of his glory. And before him will be gathered all nations, and he will separate them one from another, as a shepherd separateth the sheep from the goats, and he will set the sheep on his right hand, and the goats on his left. Then the king will say to them on his right hand, 'Come ye blessed of my Father! inherit the kingdom prepared for you from the foundation of the world.' For I was hungry and ye gave me food: I was thirsty and ye gave me drink: I was a stranger and ye entertained me: naked and ye clothed me: sick and ye took care of me: in prison and ye came unto me.' Then will the righteous answer, 'Lord! when did we see thee hungry and gave thee food, or thirsty and gave thee drink? When did we see thee a stranger, and entertain thee, or naked and clothed thee? When did we see thee sick and in prison, and came unto thee?' And the king will answer, 'Verily I say unto you, Inasmuch as ye did it to one
- CHAP. XXV. Great regard will be paid to actions of beneficence at the last.

\* The joyful banquet, or illuminated guest-chamber, in opposition to which the outer darkness is mentioned, v. 30.

\* By his own proper use of what he received.

\* By not improving what he had.

\* The description which begins here, and is continued to the end of the chapter, relates to the final judgment; and is meant only to show upon what principles it will proceed, not the exact manner in which it will be conducted.

CHAP. XXVI. of the least of these my brethren, ye did it unto me.'

41 "Then will he say to them on his left hand, 'Depart from me, ye cursed! into that long-lasting fire prepared for the devil and his angels. For I was hungry and ye gave me no food: I was thirsty and ye gave me no drink: I was a stranger and ye did not entertain me: naked and ye clothed me not: sick and in prison and ye took no care of me.' Then will they also answer, 'Lord, when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not relieve thee?' Then he will answer, 'Verily I say unto you, Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me.' And these will go away into long-lasting punishment, but the righteous into long-enduring life."

CHAP. XXVI. When Jesus had finished all these words, he said unto his disciples, "Ye know that in two days will be the passover, when the son of man will be delivered up to be crucified."

3 Then the chief priests and scribes, and the elders of the people, assembled together in the palace of the high priest, whose name was 4 Caiaphas; and consulted how to take Jesus privately and put him to 5 death. But they said, "Not during the festival, lest there be an uproar among the people."

6 Now while Jesus was in Bethany, in the house of Simon, called the leper, a woman came to him having an alabaster box of most precious ointment, and poured it out on his head as he was at table. But 8 when his disciples saw it, they had

CHAP. XXVI. indignation, saying, "Why is this waste? for this ointment might have been sold for a great sum, and given to the poor." When Jesus 10 knew this, he said unto them, "Why trouble ye the woman? she hath done a good deed for me. For 11 ye have the poor always with you, but me ye have not always. For 12 she poured this ointment on my body to embalm me. Verily I 13 say unto you, Wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be spoken of for a memorial of her."

Then one of the twelve, named 14 Judas Iscariot, went to the chief Judas en- gages to deliver him up. priests, and said, "What are ye willing to give me for delivering him up to you?" And they pro- 16 mised to pay him thirty pieces of silver. And from that time he sought a convenient opportunity to deliver Jesus up.

Now on the first day of the feast 17 of unleavened bread, the disciples Paschal supper prepared. came to Jesus, saying, "Where wilt thou that we prepare for thee to eat the passover." And he said, 18 "Go into the city to such a man, and tell him, 'The master saith, my time is near, I will keep the passover at thine house with my disciples!'" And the disciples did 19 as Jesus had commanded them, and made ready the passover.

Now when evening was come, he 20 placed himself at table with the twelve. And as they were eating, Jesus dis- covers his knowledge intention. he said, "Verily I say unto you, that one of you will deliver me up." And they were very sorrowful, and 22 began each of them to say unto him, "Master, is it I?" And he 23 answered, "He who is dipping

<sup>1</sup> For all evil-doers, and those who have assisted and countenanced them in their evil practices.

<sup>2</sup> Not that Mary knew how soon he would be put to death; but because he knew it, he considers what she did in the same light as the Jews did the embalming

of the dead, which they always looked upon as a friendly act.

<sup>3</sup> Probably shekels, a very small sum.

<sup>4</sup> Each guest dipped a bit of bread into a kind of soup or sauce, which served as a common dish, and then ate it.

CHAP. XXVI. his hand with me in the dish will deliver me up. The son of man is

Isa. liii. 2. 24 going to suffer death, as it is written of him ; but alas ! for that man by whom the son of man is delivered up. It were better for that man, if he had not been <sup>1</sup> born." Upon this Judas who delivered him up, said, " Master, is it I ? " Jesus saith unto him, " It is."

Institution of the Lord's supper. 26 And as they were eating, Jesus took bread, and gave thanks to God, brake it, and gave it to his disciples, saying, " Take, eat, this is the representation of my body.

27 He took also the cup, and when he had given thanks, gave it to them,

28 saying, " Drink ye all of it, for this is *the representation of my blood, that blood which is to be shed for the benefit of all, a seal of the new covenant which relates to the*

29 remission of sins. And I say unto you, I shall not drink henceforth of this produce of the vine till that day in which I drink it with you, *after a new order of things has arisen in my Father's kingdom.*"

30 And after using a hymn, they went out into the mount of Olives.

Peter and the rest promise to be faithful to him. Zech. xiii. 7. 31 Then saith Jesus unto them, " Ye will all forsake me this very night, as it is written, ' I will smite the shepherd, and the sheep of the flock will be scattered abroad.' But after I am raised up, I will go before you into Galilee." Peter

32 said unto him, " Though all *others* forsake thee, yet will I never forsake thee." Jesus said unto him,

34 " Verily I say unto thee, This very night, beforeth<sup>e</sup> <sup>3</sup> cock crow,

35 thou wilt deny me thrice." Peter saith unto him, " Though I must even die with thee, I will by no

means deny thee." And so said all CHAP. XXVI. the disciples.

Then cometh Jesus to a place 36 called Gethsemane, and saith to Jesus shew his disciples, " Stay here, while I great sensibility and resignation go and pray yonder." And he took with him, Peter, and the two 37 sons of Zebedee, and was in an agony of excessive anguish. Then 38 saith he unto them, " My soul is exceedingly dismayed with a deadly sorrow ; tarry here and watch with me." And he went forward a 39 little, and <sup>3</sup> fell on his face and prayed, saying, " O my Father, if it be possible, let this cup be removed from me ! nevertheless not my will, but thine be done." And 40 returning to his disciples, and finding them asleep, he saith to Peter, " So, could ye not watch with me such a short time as this ! Watch ye and pray that ye may not come to a trial too hard for you. The 41 spirit indeed may be ready, but the flesh is weak."

He went away from them a se- 42 cond time, and prayed, saying, " O my Father, if this cup cannot be removed from me, and I must drink it, thy will be done." And on his 43 return he findeth them asleep again, for their eyes were heavy. And 44 he left them and went away again ; and prayed a third time in the same words. Then he cometh to his 45 disciples and saith unto them, " Are ye still asleep, and giving yourselves to rest ? behold ! the moment is come for the son of man to be delivered up into the hands of the heathen. Arise, let us be gone, 46 behold ! he that is going to deliver me up is at hand."

While he was yet speaking, lo ! 47

<sup>1</sup> A proverbial way of speaking, not to be strictly interpreted.

<sup>2</sup> The second watch of the night, which was at twelve o'clock, was called the cock-crowing. The third watch, or three o'clock in the morning, was called the second

cock-crowing, which if we suppose to be here meant, this place is perfectly consistent with Mark xiv. 30.

<sup>3</sup> He first kneeled down, and then bent forward with his body to the ground. See Luke xxii. 41.

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He is ap-  
prehended.

Judas, one of the twelve, came, and with him a great multitude, with swords and clubs, from the chief priests and elders of the people.

48 And he had given them a sign, saying, "*The man* whom I shall

49 kiss, is he; lay hold on him." And immediately he came up to Jesus, and said, "Hail, master!" and

50 fondly kissed him. And Jesus said unto him, "Friend, for what art thou come?" Then they went up, and laid hands on Jesus and apprehended him.

Does not  
allow Peter  
to resist.

51 And behold! one of them with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and cut off

52 his ear. Then saith Jesus unto him, "Put up thy sword again into its place, for all those who take the sword are in *danger of* perishing

53 by the sword. Dost thou think that I am not able at this moment to pray to my Father, and he would furnish me with more than

54 twelve legions of angels? But how then could the scriptures be fulfilled, *which say* that thus it must be?"

Remon-  
strates with  
the crowd,  
and is for-  
saken by  
his friends.

55 At the same time Jesus said to the multitudes, "Am I a murderer, that ye are come out in a body against me, with swords and clubs, to seize me? I was with you day after day, teaching in the temple,

56 and ye did not seize me. But by this the writings of the prophets are fulfilled." Then all the disciples forsook him and fled.

Jesus de-  
clares him-  
self to be  
the Mes-  
siah.

57 And they who had seized Jesus carried him away to Caiaphas, with whom the scribes and the elders were assembled. But Peter followed him at a distance to the palace

58 of the high priest, and went in and sat with the attendants to see the

59 end. Now the chief priests, and

the elders, and the whole council, CHAP.  
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sought false testimony against Je-  
sus, to put him to death, but found 60

it not, though many false witnesses came up. At last came up two false 61

witnesses, saying, "This man said, I am able to destroy the temple of God, and to build it in three days."

And the high priest rose, and said unto him, "Dost thou make no 62

answer? what *is it* which these witness against thee?" But he 63

kept silence. And the high priest said unto him, "I require thee to

swear by the living God, and tell us whether thou be the Christ, the son of God." Jesus saith unto 64

him, "I am; moreover I say unto you, Hereafter ye will see the son

of man sitting on the right *hand* of divine power, and coming on the clouds of heaven."

Then the high-priest rent his 65

clothes, saying, "He hath spoken evil against God. What need have we of more witnesses? Behold!

ye have now heard his wicked speech. What think ye?" They 66

answered, "He is guilty of a *crime worthy of death*." Then they 67

spat in his face; and some buffeted him, and others beat him with the palms of their hands, saying,

"Tell us, thou prophet Christ, 68 who smote thee?"

Now Peter was sitting at a dis- 69

tance in the hall; and one of the maid-servants came to him and said, "Thou also wast with Jesus

the Galilean." But he denied it in 70

the presence of them all, saying, "I know not what thou meanest."

And after he had gone out into the 71

porch, another *maid-servant* saw him, and saith unto them that were there, "This man also was with

Jesus of Nazareth." And he de- 72

nied it again with an oath, saying,

<sup>1</sup> Jesus voluntarily, not by force or constraint, gave himself up to his enemies.

<sup>2</sup> Jesus had used these words, but evi-

dently in a different sense from what was put upon them now.

CHAP. XXVII. "I know not the man." A little while after, some, who were standing by, came up, and said to Peter, "Surely thou art one of them, and indeed thy speech dis-

74 covereth thee." Then he began to curse himself, and to swear, saying, "I do not know the man."

75 And immediately the 'cock crew. And Peter remembered the words of Jesus, who had said unto him, "Before the cock crow, thou wilt deny me thrice." And he went out and wept bitterly.

CHAP. XXVII. Early in the morning, all the chief priests and the elders of the people consulted about Jesus to put him to death. And when they had bound him, they led him away, and delivered him up to Pontius<sup>1</sup> Pilate the governor.

Jesus is taken before the Roman governor.

3 Then Judas, who had delivered him up, when he saw that Jesus was condemned, repented, and brought again the thirty pieces of silver to the chief priests and the

Remorse and death of Judas.

4 elders, saying, "I have sinned in delivering up innocent blood." And they said, "What is that to

5 us? look thou to that." Then he threw down the pieces of money in the temple, and withdrew, and

6 went and strangled himself. And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the sacred treasury, because they are

7 the price of blood;" and after consultation upon it, they bought with them the potter's field, to bury

8 strangers in. Wherefore that field hath been called the field of blood

9 to this day. Then was fulfilled this saying of the prophet: "And I took the thirty pieces of silver, the price of him who was valued, whom

Zech. xi. 13.

the children of Israel valued, and gave them for the potter's field as the Lord commanded me."

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And Jesus stood before the governor, and the governor asked him, saying, "Art thou the king of the Jews?" Jesus said unto him, "I am." And, when he was accused by the chief priests and elders, he made no answer. Then saith Pilate unto him, 13

Jesus calls himself king of the Jews in a spiritual sense.

"Hearest thou not how many things they witness against thee?" And he did not answer a single 14 question, so that the governor wondered greatly.

Now during the festival, the 15 governor used to release unto the multitude one prisoner whom they would. And they had then a noted prisoner named Barabbas. There- 17

Pilate wishes to release Jesus;

fore while they were assembled, Pilate said unto them, "Which do ye wish me to release unto you? Barabbas, or Jesus that is called Christ?" (*Pilate was anxious to release Jesus, because he knew 18 that they had delivered him up through hatred; and because, while 19 he was sitting on the judgment seat, his wife had sent unto him, saying, "Have nothing to do with that righteous man, for I have suffered much in a dream this 20 day on account of him."*) But 20 the chief priests and the elders persuaded the multitudes to ask for Barabbas, and leave Jesus to die.

Then the governor said to them 21 again, "Which of the two do ye wish me to release unto you?" And they said, "Barabbas." Pilate saith unto them, "What must I do then with Jesus, called Christ?" They all say unto him, "Let him

but in compliance with the will of the people delivers him up.

<sup>1</sup> The trumpet sounded, which announced the second watch, or three o'clock in the morning.

<sup>2</sup> Pilate was a man of a fierce and cruel temper, guilty of many flagrant crimes. After having governed Judea for ten years,

he was deprived of his office, involved in various calamities, and at length died by his own hands, at Vienne in Gaul, the place of his banishment.

<sup>3</sup> In the course of the last twenty-four hours.

CHAP. XXVII. be crucified." And the governor said, "Why, what evil hath he done?"

But they cried out the more, "Let him be crucified." When Pilate saw that he did no good, but only caused a greater uproar, he took water, and washed his hands before the multitude, saying, "I am guiltless of the blood of this righteous man; look ye to it." And all the people answered, "His blood be upon us, and upon our children." Then released he Barabbas unto them; and when he had commanded Jesus to be scourged, he delivered him up to be crucified.

Then the soldiers of the governor took Jesus with them into the judgment-hall, and assembled against him the whole band; and they stript him, and put on him a scarlet robe, and platted a crown of thorns, and put it on his head, and a cane in his right-hand, and they kneeled before him, and invoked him, saying, "Hail, king of the Jews!" And they spat on him, and took the cane and struck him on the head. And after mocking him, they took off the robe, and put his own clothes on him, and led him away to crucify him.

And as they were going out of the city, they met with a man of Cyrene, named Simon, whom they compelled to carry the upper part of the cross after Jesus had borne it as long as his strength would permit. And after they were come to a place called Golgotha, which signifies a place of skulls, they gave him vinegar mingled with bitters to drink; and when he had tasted it, he refused to drink. And after they had nailed him to the cross, they parted his garments among themselves, by casting lots

for them, and sat down there to guard him. And they placed over his head his accusation, written, 37 "This is Jesus the king of the Jews."

Then two murderers were crucified with him, one on the right hand, and one on the left. And those who passed by reviled him, shaking their heads, and saying, 40 "Thou who canst destroy the temple, and build it in three days, save thyself; if thou be the son of God, come down from the cross." Likewise the chief priests also, with the scribes and elders, mocked him and said, "He saved others, 42 cannot he save himself? If he be king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, 43 let him now deliver him, if he approveth him, for he said, 'I am the son of God.'" The murderers also that were crucified with him, reproached him in the same manner.

Now there was a darkness over all the land of Judea, from the sixth hour unto the ninth hour. And about the ninth hour, Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God! my God! why hast thou forsaken me?" Then some of those who stood there, when they heard it, said, "He is calling Elijah." And immediately one of them ran, and took a sponge, and put it filled with vinegar on a reed, and gave him to drink. And others said, 49 "Hold! let us see whether Elijah will come and save him." And when Jesus had cried out again with a loud voice, he expired.

<sup>1</sup> The guilt of shedding it in case of his innocence.

<sup>2</sup> It consisted of 200 soldiers.

<sup>3</sup> Probably an intoxicating and stupefying

potion.

<sup>4</sup> A mixture of vinegar and water, called posca, was the common drink of the Roman soldiers.

CHAP. XXVII. And behold! the vail of the temple was rent in two from the top to the bottom, and the earth quaked, and the rocks were split; and the sepulchres were opened, and many bodies of holy persons

is attended and followed by astonishing circumstances.

52 who were asleep awoke, and went out of their graves after they awoke, and were seen by many.

54 When the centurion, and the soldiers that were with him guarding Jesus, perceived the earthquake, and what had happened, they were greatly afraid, and said, "Truly this was a son of God."

55 And several women were there, looking on at a distance, who had accompanied Jesus from Galilee, and waited upon him; among

Women observe the awful scene.

56 whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

57 Now when it was evening, there came a rich man of Arimathea, named Joseph, who had been also a disciple of Jesus. This man went to Pilate, and asked for the body of Jesus, and Pilate commanded the body to be given him.

The body is buried by Joseph.

58 So Joseph took the body, and wrapt it in a clean linen cloth, and

60<sup>1</sup> laid it in his own new tomb, which he had hewn in the rock; and he caused to be rolled a great stone to the entrance of the tomb,

61 and went away. And Mary Magdalene was there, and the other Mary was sitting over against the sepulchre.

62 On the next day, the day after the preparation, the chief priests and the scribes came together unto Pilate, saying, "Sir, we remember that this deceiver said, while he was yet alive, 'Within three

A guard is placed at the sepulchre.

days I shall rise again.' Order, therefore, that the sepulchre be made safe until the third day, lest his disciples come by night, and steal him away, and say to the people, 'He is risen from the dead;' so the last deceit will be worse than the first." Pilate said 65 unto them, "Ye have a guard: go make the sepulchre as safe as you can." So they went and secured the sepulchre, by sealing the stone, and setting a guard.

After the end of the Sabbath, as the first day of the following week

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began to dawn, Mary Magdalene, and the other Mary, went to see the sepulchre. And lo! there had been a great commotion; for an angel of the Lord had descended from heaven, and gone and rolled away the stone from the entrance, and was sitting upon it; and his 3 appearance was like lightning, and his raiment bright as snow.

An angel informs the women of the resurrection of Jesus;

Through fear of him the keepers 4 had been alarmed and become like dead men. And the angel said 5 unto the women, "Be not ye afraid, for I know that ye are seeking Jesus who was crucified. He 6 is not here. He hath been raised up, as he said *he should be*. Come, see the place where the Lord lay." And make haste to tell his disciples, that he hath been raised from the dead; and behold! he will go before you into Galilee, there ye shall see him. Lo! I have told you."

And they went out in haste from 8 the sepulchre with fear and great joy, and ran to tell his disciples. And as they were going to tell his 9 disciples, behold! Jesus met them and said, "Peace be to you."

Who see after Jesus.

<sup>1</sup> A very extraordinary and excellent person.

<sup>2</sup> Such a man would not have committed the body of Jesus to the sepulchre without plain marks of death.

<sup>3</sup> Our Friday, the preparation-day for the

Sabbath on the following day. Probably the time meant in the text was the evening of Saturday, after the Sabbath.

<sup>4</sup> A body of soldiers assigned to the command of the Jewish rulers, for the purpose of suppressing tumults.

CHAP. XXVIII. And they came up, and laid hold on his feet and did him obeisance.

10 Then saith Jesus unto them, "Fear not. Go tell my brethren to depart for Galilee, and there they shall see me."

11 As they were going, behold! Soldiers are bribed to spread a false report. some of the guard came into the city, and told the chief priests all that had happened. And after they had assembled with the elders, and consulted, they gave a large sum of money to the soldiers, saying,

13 "Tell the people, 'His disciples came by night and stole him away while we were asleep.' And if this affair be brought to a hearing before the governor, we will satisfy him, and keep you from trouble."

14 while we were asleep. And if this affair be brought to a hearing before the governor, we will satisfy him, and keep you from trouble."

15 So they took the money and did as they were taught; and this account

of the affair continueth among the Jews until this day. CHAP. XXVIII.

Afterward the eleven disciples went into Galilee, to the mountain which Jesus had appointed. And when they saw him they did obeisance unto him; but some Jesus is seen by his apostles in Galilee, doubted.

And Jesus went to them, and said, "All power *necessary for the establishment of my kingdom* where he gives them directions how to act. is given me in heaven and on earth. Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all the commandments which I have given you; and behold! I am with you continually to the end of the age. Amen.

## THE GOSPEL ACCORDING TO SAINT MARK.

CHAP. I. THE beginning of the gospel of Jesus Christ the Son of God.

2 As it is written in the prophets:

"Behold! I send my messenger before thy face to prepare thy way before thee:" "A voice of one 3

<sup>1</sup> If they had been asleep they could not have told what had been done; but it was death for Roman soldiers to sleep on guard.

<sup>2</sup> Being unwilling to believe without sufficient evidence, which this interview no doubt afforded them, before it was over.

<sup>3</sup> Into the profession of that religion which had its origin with God, was made known to the world by Jesus Christ, and confirmed by the spiritual and miraculous endowments of its first teachers.

<sup>4</sup> So long as the gifts of the spirit continued among Christians.

<sup>5</sup> Mark, whose name this gospel bears, was the familiar companion of the Apostle Peter, and called by him his son, that is a person whom he converted to Christianity. He was probably the same person who is called John, surnamed Mark; to whose mother's house Peter retired, when released by an angel out of prison, Acts xii. 12, and who accompanied the apostles, Paul and

Barnabas, in their travels. This gospel was written, A. D. 64, for the use of the Christians at Rome; and is, for the most part, a compendious account of what we read in the gospel of Matthew. Some few particulars are occasionally added, and especial care taken to explain such terms as persons living out of Judea were not likely to be acquainted with. To account for the fact of the first three gospels having many passages that are similar, and many that are the same, we may reasonably suppose, that the writers occasionally represented the manner in which some circumstances and doctrines had been truly delivered by eye-witnesses, and ear-witnesses, and which had been recorded by them, or by their hearers, before any complete gospel had been written. Some authentic materials common to these writers thus existing, they were sometimes led to use the same expressions, and to place unconnected transactions in the same order.

CHAP. I. crying in the desert, prepare ye the way of the Lord, make the paths straight for him." *Accordingly* John came baptizing in the desert, and proclaiming a baptism of repentance for remission of sins. 5 And *people from* all the country of Judea, and from Jerusalem, went out to him, and were baptized by him in the river Jordan, upon confession of their sins. Now John was clothed with camel's hair, and with a leathern girdle about his loins, and he ate locusts and wild honey. And he proclaimed, saying, "One is coming after me mightier than I, the string of whose sandals I am not worthy to stoop down and untie. I indeed baptize you with water, but he will baptize you with a holy spirit." 9 In those days came Jesus of Nazareth in Galilee, and was baptized by John in Jordan; and as he went up out of the water, John saw the heavens open, and the spirit as a dove descending upon him. And a voice came from the heavens, *saying*, "Thou art my beloved son in whom I am well pleased." 12 And immediately the spirit ledeth him out into the desert, and he continued there in the desert amongst the wild beasts forty days, tried by Satan, and *after his trial* angels ministered unto him. 14 Now after John was delivered up, Jesus came into Galilee, preaching the glad tidings of the kingdom of God, and saying, "The time is fully come, and the kingdom of God is at hand: repent and believe the gospel." 16 Now as he walked by the lake

Appear-  
ance of  
John the  
Baptist.

Jesus is  
baptized;

tempted;

begins to  
preach;

CHAP. I. of Galilee, he saw Simon, and Andrew his brother, casting a net into the lake; for they were fishers; and Jesus said unto them, "Come with me, and I will make you fishers of men." And immediately they left their nets and followed him. Going thence a little farther, he saw James, the son of Zebedee, and John his brother, in the vessel, preparing their nets; and as soon as he called them, they left their father Zebedee in the vessel with the hired servants, and went after him. And they came into Capernaum: and he constantly went on the Sabbath-day into the synagogue and taught. And the people were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out saying, "Ah! what hast thou to do with us, thou Jesus of Nazareth? Art thou come to destroy us? I know who thou art, the holy one of God." And Jesus rebuked him, saying, "Hold thy tongue, and come out of him." And the unclean spirit, after convulsing him, and crying with a loud voice, came out of him. And all were astonished, so that they reasoned amongst themselves, saying, "What is this; what new doctrine is this? for with authority he commandeth even the unclean spirits, and they obey him." And his fame immediately spread into all the country about Galilee.

As soon as they left the syna-

chooses  
disciples;

cures a de-  
moniac;

<sup>1</sup> Resembling the motion of a dove. Perhaps a bright flame, of the nature of that which was considered as a symbol of the divine presence, assumed this appearance.

<sup>2</sup> He means himself, and the demon with

which he fancied himself to be possessed.

<sup>3</sup> Demoniacs, or insane persons, were not ashamed or afraid to confess their knowledge of Christ, as most others were.

CHAP.

I.

Peter's  
mother-in-  
law,

gogue, they went with James and John to the house of Simon and Andrew. Now the mother of Simon's wife lay sick of a fever, and

31 he came near, and took her by the hand, and raised her up, and immediately the fever left her, and she ministered unto them.

and others  
sick per-  
sons;

32 Now when evening was come, and the sun was set, they brought unto him all their sick, and their demoniacs. And great part of the

33 city was gathered together at the door; and he cured many that were

34 sick of various diseases, and cast out many demons, and suffered them not to speak, for they knew him.

mites de-  
votion and  
active be-  
nevolence  
together;

35 And rising up very early in the morning, while it was dark, he went into a lonely place, and was praying there, when Simon, and the rest who had followed him, found

37 him; and they say unto him, "All men seek thee." And he saith unto them, "Let us go into the neighbouring towns, that I may preach there also; because for this

39 purpose I am come forth." And he preached in their synagogues throughout all Galilee, and cast out demons.

seals a  
spirit;

40 And a leper cometh to him, beseeching him, and kneeling down to him, and saying to him, "If thou wilt, thou canst make me

41 clean." And Jesus, moved with compassion, stretched out his hand and touched him, and saith, "I

42 will, be thou clean." And as soon as he had spoken, the leprosy departed from the man, and he was

43 made clean. And Jesus, after strictly charging him, sent him

44 away, and saith unto him, "See thou say nothing to any man, but go, show thyself to the priest, and offer for thy cleansing what Moses

commanded, for a testimony unto them." But after his departure, he began to talk much about it, and to publish it, so that Jesus could no more go openly into the city, but continued without in lonely places, and persons came to him from all parts.

CHAP.

II.

45

After some days Jesus returned to Capernaum, and it was heard that he was in a house there, And many were soon gathered together, so that even the space about the door could not contain them, and he was preaching the word unto them.

CHAP.

II.

And a man with a palsy was 3 brought unto him, carried by four persons. And as they could not come near because of the multitude, they made an opening through the flat roof, by forcing open the trap door, and let down the couch on which the sick of the palsy lay. When Jesus saw 5 their faith, he saith to the sick of the palsy, "Son, thy sins are forgiven thee."

cures a  
paralytic.

4

Now some of the scribes were 6 sitting there, and reasoning thus in their hearts, "Why doth he speak thus wickedly? who can forgive sins but God only?" And Jesus, knowing at once in his own mind that they were thus reasoning with themselves, said unto them, "Why reason ye so in your hearts? Which is easier, to say 9 to the sick man, 'Thy sins are forgiven thee,' or to say, 'Arise, take up thy couch and walk?' But that ye 10 may know that the son of man hath authority on earth to forgive sins (he saith to the sick man) I say unto thee, 'Arise, take up thy 11 couch and go home.'" And he 12 arose immediately, and taking up his couch, went out before them

Declares  
that he  
forgave  
sins only  
in the  
sense of  
curing  
diseases.

<sup>1</sup> The house was built round a court, and had stairs by which persons might ascend from the outside to the roof, and also a stair-

case on the inside, down which the paralytic was carried to Jesus sitting in the court.

CHAP. II. all, insomuch that they were all amazed and glorified God, saying, we never saw it thus.

13 *Jesus* went out again by the side of the lake, and all the multitude came to him, and he taught them.

14 And as he passed on, he saw Levi, the son of Alphaeus, sitting at the place where custom was paid, and saith unto him, "Come with me;" and he arose and went with him.

15 And many taxgatherers and heathens were eating in the house, at the same table with Jesus and his disciples; for many of them had

16 accompanied him. And when the scribes and Pharisees saw him eating with these taxgatherers and heathens, they said unto his disciples, "How is it that he eateth and drinketh with taxgatherers and heathens?" Jesus hearing this, saith unto them, "They who are well need not a physician, but they who are sick; I am not come to call righteous men but sinners to repentance."

18 Now the disciples of John and the Pharisees used to fast, and they come unto Jesus and say, "Why do the disciples of John and of the Pharisees fast, and thy disciples fast not?" And Jesus said unto them, "Can the companions of the bridegroom fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall depart from them, and then they will fast in those days."

21 No one seweth a piece of new cloth upon an old garment; if he does, the new piece which filleth it up, taketh from the old, and a worse

rent is made. And no one putteth new wine into old skins; if so, the new wine bursteth the skins, and the wine is spilled, and the skins spoilt; but new wine should be put into new skins."

And as he was going through the corn-fields on the Sabbath, the disciples plucked the ears of corn on the way. And the Pharisees said unto him, "See, why are they doing what is not lawful on the Sabbath?" And he said unto them, "Have ye never read what David and his companions did when hunger pressed him; how he went into the house of God, and ate the show-bread, which the priests only are allowed to eat, and gave also to his companions?" And he said unto them, "The Sabbath was made for man, and not man for the Sabbath. So that the son of man is master also of the Sabbath."

Again, he entered into the synagogue, and a man was there with a withered hand. And the Pharisees watched him whether he would cure the man on the Sabbath-day, that they might accuse him. And he saith to the man with the withered hand, "Come forward into the middle." Then he saith to them, "Is it right to do good, or to do ill on the sabbath? to save life or to destroy it?" But they kept silence. Then, after looking round upon them, being angry, and at the same time sorry for the blindness of their heart, he saith unto the man, "Stretch out thy hand," and he stretched it out, and his hand was restored to its soundness like the other.

Then the Pharisees went out,

<sup>1</sup> The scribes were men well versed in the law, and who expounded it to the people; but in a poor insipid manner.

<sup>2</sup> A Jewish sect, proud, formal, and hypocritical.

<sup>3</sup> If Jesus is intended by the phrase, son of man, the passage means that he had power

to regulate the Sabbath; if man in general is designed, it means that the rules of the Sabbath are not binding in urgent cases.

<sup>4</sup> This shows, that neglecting to do a kind office, when opportunity offers, is doing ill.

CHAP. III. and immediately consulted with the Herodians against him, how they might destroy him. But Jesus withdrew with his disciples to the lake, and a great multitude followed him from Galilee, and from Judea, and from Jerusalem, and from Idumea, and from the side of 8 Jordan; and they about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he told his disciples to bring a small vessel to him because of the multitude, that they 10 might not press upon him. For he had cured many, so that as many as had diseases were pushing forward to touch him. And the 11 persons possessed with demons fell down before him, and cried out, saying, "Thou art the son of 12 God." But he strictly charged them not to make him known.

13 Then Jesus goeth up a mountain, and calleth to him whom he would, and they went unto him. And he appointed twelve to be with him, 15 and to go out to preach, and to have power to cure diseases, and to cast out demons.

16 1. Simon, surnamed Peter;  
17 2. James, the son of Zebedee;  
3. John, the brother of James;  
(Now Jesus had surnamed these two <sup>1</sup> Boanerges, that is, Sons of Thunder)

18 4. Andrew;  
5. Philip;  
6. Bartholomew;  
7. Matthew;  
8. Thomas;  
9. James, the son of Alphaeus;  
10. Thaddeus;

19 11. Simon, the Canaanite;  
12. Judas Iscariot, who also delivered his master up.

20 And they go into an house, and the multitude crowded together

again, so that they could not so much as eat bread. And when his own family heard of it they went out to secure him from injury; for some had told them that he was gone out,

And the scribes who had come down from Jerusalem, said, "He hath Beelzebub, and he casteth out demons by the prince of the demons." And calling them to him, he said unto them in parables, "How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand. And if a family be divided against itself, that family cannot continue steadfast. So if Satan rise up against himself and be divided, he cannot continue steadfast, but must have an end. No man can enter into a strong man's house, and plunder his goods, unless he first bind the strong man, and then he may plunder his goods. Verily I say unto you, all sins may be forgiven the sons of men, and all the wicked speeches which they may utter. But whosoever shall speak evil against the holy spirit hath no forgiveness, but is in danger of punishment for the <sup>2</sup> age to come. Jesus spoke thus because they said, "He hath an unclean spirit."

Accordingly his brethren and mother come, and standing without send in to call him; for the multitude was sitting round him; and some said unto him, "Behold thy mother and thy brethren without are enquiring for thee." And he answered them, "Who is my mother, and who are my brethren?" And looking on every side, on those who were sitting round him, he saith, "Behold my mother and my brethren! For whosoever shall do the will of God,

<sup>1</sup> Intimating the spirit and energy with which they would preach the gospel.

<sup>2</sup> The age or time of the destruction of

Jerusalem, when the Christians escaped, and the impenitent Jews were involved in ruin.

CHAP. III. he is my brother, and my sister, and mother."

CHAP. IV. Again, *Jesus* began to teach by the side of the lake, and a great

Parable of the sower,

multitude was gathered together unto him, so that he went into a vessel and sat in it in the lake, and the whole multitude was near the lake on the land. And he taught them, as usual, many things by parables; and as he taught them he said unto them, "Hearken, behold a sower went out to sow; and as he sowed, some seed fell by the way-side, and the birds came, and ate it up. And some fell on a rocky place, where it had not much earth, and it sprang up soon, because it had not depth of earth. But when the sun was risen, it was scorched, and because it had not root, it withered. And some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground, and yielded fruit which sprang up, and increased, and brought forth, some thirty-fold, some sixty, and some an hundred." Then he said, "He that hath ears to hear, let him hear."

10. When he was in private, they who explained. were about him with the twelve, asked him concerning this parable.

11 And he said unto them, "Unto you it is given to learn the hitherto unknown doctrine of the kingdom of God, but unto them that are without, all these things are spoken in parables; for they see clearly, but perceive not, and hear plainly, but understand not, so as to turn to me, and have their sins forgiven them." Then he saith unto them, "Do not ye know this parable? How then will ye

know all my parables? The sower soweth the word. Those by the way-side have indeed the word sown in them, but as soon as they have heard it, Satan cometh and taketh away the word sown in their hearts. They likewise who are sown in stony places, are those who on hearing the word immediately receive it with gladness, but have no root in themselves, and endure but a little time, for when afflictions or persecution arise because of the word, they immediately fall away. And they that are sown among thorns are such as hear the word; but the cares of this life, and the deceitfulness of riches, and other lusts, coming upon them, choke the word, and it becometh unfruitful. And they that were sown on the good ground are such as hear the word, and receive it, and bear fruit, some thirty-fold, some sixty, some an hundred."

He said also unto them, "Is a lamp brought to be put under a measure or under a couch? Is it not brought to be set on a stand? For there is nothing hidden that will not be brought to light: and nothing kept secret, that will not appear openly. If any man hath ears to hear, let him hear."

He said also unto them, "Consider what ye hear; what measure of attention ye give, with the same will knowledge be measured out to you. For whosoever hath much, to him shall be given; and from him who hath little, even that little will be taken."

He said also, "So is the kingdom of God as if a man should cast seed into the ground, and while he sleepeth by night, and riseth by 27

<sup>2</sup> The mixed multitude who were unwilling to make a right use of the opportunities offered them.

<sup>3</sup> Sown as ground is, not as seeds are, for the hearers are compared to different sorts

of ground.

<sup>4</sup> My doctrine may be compared to a lamp upon a stand, for it is designed to be generally made known.

CHAP. IV. day, the seed should spring up and grow he knoweth not how. For 28 the earth, *after the seed is once sown*, bringeth forth fruit of itself, 29 *without the aid of man*; first the blade, then the ear, then the full corn in the ear. And as soon as the grain is ripe, *the husbandman* putteth in the sickle, because the harvest is come."

30 He said also, "To what shall we liken the kingdom of God? or what comparison shall we make 31 concerning it? *It is* like a grain of mustard-seed, which when it is sown in the ground is *one of* the least of all the seeds that are sown 32 in the ground. But after it is sown, it shooteth up, and becometh *one of* the greatest of all herbs, and spreadeth out great branches, so that the birds of the air can roost under the shadow of it."

33 And in many such parables he spake the word to them, as they 34 were able to understand. But without a parable he spake not unto them; and he explained every thing in private to his disciples.

35 Now the same day, when the evening was come, he saith unto them, "Let us cross to the otherside 36 of the lake." So having left the multitude, they take him with *them* in the vessel (other little vessels also 37 were with it). And a great storm of wind ariseth, and the waves beat into the vessel, so that it was now 38 growing full of water. And he was in the hinder part of the ship, asleep on a pillow: and awaking him, they say unto him, "Teacher, carest thou not that we perish?" 39 Then he awoke, and rebuked the wind, and said unto the sea, 40 "Peace, be still." And he said unto them, "Why were ye so fearful? how is it that ye have no 41 confidence in me?" And they

were very much afraid, and said to each other, "Who is this, that even the wind and the sea obey him."

Then *Jesus and his disciples* crossed the lake, and came to the country of the Gadarenes.

And when he had crossed back 21 again in the vessel to the other side, a great multitude came together to him, and he continued by the lake. And behold, there cometh one of 22 the rulers of the synagbgue, named Jairus; and when he saw Jesus, he falleth down at his feet, and earnestly besought him, saying, "My 23 little daughter is at the point of death: Come, lay thy hands on her, that she may recover and live." And Jesus went with him, and a 24 great multitude followed him and thronged him.

And messengers came from the 35 ruler of the synagogue's house, saying, "Thy daughter is dead, why troublest thou the teacher any further?" But as soon as Jesus heard 36 these words, he saith to the ruler of the synagogue, "Be not afraid, only believe." And he suffered no 37 one to accompany him but Peter, and James, and John the brother of James. Then he cometh to the 38 house of the ruler of the synagogue, and seeth the *people in the house* in confusion, weeping and howling greatly. And entering in, he saith 39 unto them, "Why are ye making this disturbance and lamentation? the child is not dead, but <sup>1</sup> asleep." And they laughed at him. But when 40 he had sent them all out, he taketh the father and mother of the child, and the three disciples, and goeth into the place where the child was laid; and taking the child by the 41 hand, he saith unto her, "Talitha cumi," which means "Little maid, arise." And the young damsel 42

<sup>1</sup> Meaning, that as he intended to raise her to life, her death would appear no more than a sleep.

CHAP. immediately arose, and walked, for  
V. she was about twelve years old ;  
and they were astonished with great  
43 astonishment. And he charged  
them much to let no one know it ;  
and ordered them to give her  
something to eat.

CHAP. Jesus departing thence came to  
VI. *Nazareth*, his own town, with his  
disciples. And when the Sabbath-

Jesus dis-  
respected  
in his na-  
tive place.

day was come, he began to teach  
in the synagogue, and many as  
2 they heard him were amazed, say-  
ing, " Whence hath this man  
these things, and what wisdom is  
this which is given him, and *whence*  
are such mighty works wrought by  
3 his hands ? Is not this the carpen-  
ter, the son of Mary, and the bro-  
ther of James and Joses, and Judas,  
and Simon ? and are not his sisters  
here amongst us ? " And they re-  
4 volted at him. But Jesus said unto  
them, " A prophet is not without  
honour, except in his own country,  
and among his kinsmen, and in his  
5 own family." And he could not  
*with propriety* do any mighty work  
there, except that he put his hands  
6 upon a few sick, and cured them ;  
and he wondered at their unbelief.

7 And Jesus went round about the  
towns teaching ; and calling unto  
Instructs the twelve apostles. him the twelve, he began to send  
them forth two by two, and gave  
them power over unclean spirits,  
8 and commanded them to take no-  
thing for their journey, but a staff  
9 only, no bag, no food, no money in  
their purse, but to have sandals on  
their feet, and not to put on two  
10 coats. And he said unto them, " In  
what place soever ye enter into a  
house, there remain till ye depart  
11 from that place. And whosoever  
shall not receive you, nor hearken  
to you, when ye go thence, shake  
off the dust of your feet for a testi-  
mony unto them of *their unwor-*

*thiness* ; and they went out and CHAP.  
preached repentance ; and cast out VI.  
many demons, and <sup>1</sup>anointed with 13  
oil many that were sick, and cured  
them.

Now king Herod heard of Jesus (for 14  
his name was spread abroad) and  
said, " John the baptist hath been  
raised from the dead, and therefore  
these mighty works are wrought by  
him." Others said, " It is Elijah," 15  
and others said, " It is a prophet,  
or like one of the prophets." But 16  
when Herod heard of *him*, he said,  
" It is John, whom I beheaded, he  
hath been raised from the dead : " <sup>Herod's opinion of Jesus.</sup>  
for this Herod had sent and appre- 17  
hended John, and bound him in  
prison, for the sake of Herodias,  
his brother Philip's wife, whom  
Herod had married. For John was 18  
frequently saying to Herod, " It is  
not lawful for thee to have thy bro-  
ther's wife ; so that Herodias was 19  
enraged at him, and desirous of  
killing him, but was not able ; for 20  
Herod revered John, knowing  
him to be a righteous and holy  
man, and greatly respected him,  
and did many things by his in-  
struction, and heard him gladly.

Now on a convenient day, the 21  
birth-day of Herod, when he was <sup>John be-  
headed.</sup> giving a supper to his nobles, and  
captains, and great men of Galilee, 22  
the daughter of Herodias came in,  
and danced, and pleased Herod and  
his guests *so much* that the king  
said to the damsel, " Ask of me  
whatsoever thou wilt, and I will  
give it thee." And he sware to her, 23  
" Whatsoever thou shalt ask of me,  
I will give it thee, *even* unto the  
half of my kingdom." And she 24  
went out, and said to her mother,  
" What shall I ask ? " and *her mo-  
ther* said, " The head of John the  
baptist." So she immediately came 25  
in with haste to the king, and ask-

<sup>1</sup> In compliance with ancient custom, not  
as if they thought that the cures were other-

wise than miraculous.

CHAP. VI. ed, saying, "I desire ~~that~~ thou wouldest without delay give me upon a dish the head of John the Baptist." And the king was very sorry; yet because of his oaths and of his guests he would not refuse her. And immediately the king sent an executioner, and ordered his head to be brought: so the man went and beheaded John in the prison, and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother. And when his disciples heard of it, they came and took away the dead body and laid it in a sepulchre.

30 And the apostles come together unto Jesus, and tell him every thing, both what they had done, and what they had taught. And he said,

31 "Come ye yourselves apart into a lonely place, and rest yourselves awhile," (for so many were coming and going that they had no opportunity even to eat); and they went away in a vessel to a lonely place privately. But the multitudes saw them go, and many distinguished him among them, and ran together by land, accompanied by others from all the cities, to that place, and came thither. And when Jesus went out of the vessel he saw a great multitude, and pitied them, because they were like sheep without a shepherd; and he began to teach them many things.

35 And at a late hour of the day, his disciples came up to him, saying, "This is a lonely place, and it is now a late hour; send them away that they may go into the country round, and the villages, to buy themselves bread; for they have nothing to eat." But he answered,

36 "Give ye them to eat;" and they say unto him, "Shall we go and buy bread for two hundred denarii, and give them to eat?" He saith unto them, "How many loaves have ye? go and see." And when they knew, they say, "Five, and two

fishes;" and he commanded them to make all the people sit down by companies on the green grass, and they sat down in companies by hundreds and by fifties; and when he had taken the five loaves and the two fishes, he looked up to heaven and blessed God, and brake the loaves, and gave them to his disciples to distribute, and divided the two fishes amongst them all; and all ate, and were filled; and they took up twelve panniers full of the fragments of the bread and the fishes; and those who had eaten of the loaves were about five thousand men.

And immediately he compelled his disciples to go into the vessel, and to go before him across to Bethsaida, while he sent the multitude away; and after parting from them, he went up a mountain to pray. And in the evening the vessel was in the midst of the lake, and he was alone on the land; and he saw them harassing themselves with rowing, for the wind was against them; and about the fourth watch of the night he cometh to them walking on the water, and was intending to pass by them. But when they saw him walking on the water, they, supposing him to be an apparition, cried out; for they all saw him, and were troubled.

And immediately he spake to them, and said, "Take courage, it is I, be not afraid." And he went up into the vessel to them, and the wind was still; and they were struck with exceedingly great astonishment; for they were not brought to a right understanding of him by the miracle of the loaves, because their heart was blinded.

And they crossed over to the land of Gennesaret, and brought the vessel to the shore; and as soon as they landed, the people ran all about, and began to bring the sick on beds, where they heard he was; and into whatsoever village, 56

CHAP. VI.

Jesus walks on the lake;

and cures great numbers.

CHAP. VI. or city, or country he entered, they laid the sick in the streets, and *these* besought him that they might touch if it were but the border of his garment; and as many as <sup>1</sup> touched it were cured.

CHAP. VII. Then the Pharisees and some of the Scribes, who had come from Jewish traditions, from Jerusalem, resort unto Jesus; and upbn seeing some of his disciples eat bread with defiled, that is, with unwashen hands, they found <sup>3</sup> fault; for the Pharisees, and all the Jews, never eat, unless they wash their hands diligently, holding the <sup>4</sup> tradition of their forefathers. And *when they come* from the market, unless they wash *their hands*, they eat not; and many other such traditions they observe, as the washing of cups, and measures, and brazen vessels, and couches. <sup>5</sup> Then the Pharisees and the scribes ask him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with <sup>6</sup> unwashen hands?" And he answered, "Well hath Isaiah prophesied of you hypocrites, as it is written, 'This people honoureth me with their lips, but their heart <sup>7</sup> is far from me;' but in vain do they profess a religious veneration for me, teaching doctrines which are the commandments of men. <sup>8</sup> For ye lay aside the commandments of God, and hold the tradition of men, as the washing of measures and of cups, and many other such things as these ye do."

<sup>9</sup> He said also unto them, "Ye <sup>exposed by Jesus.</sup> entirely set aside the commandment of God, that ye may keep your own tradition. For Moses <sup>10</sup> said, 'Honour thy father and thy mother, and whoso revileth father or mother, he shall be put to death.' <sup>11</sup> But ye teach, that a man may say to his father or mother, 'That by

which thou mightest have been <sup>CHAP. VII.</sup> profited by me is Corban (that is, a gift,)' and suffer him not to do any <sup>12</sup> thing for his father or his mother; thus making void the word of God <sup>13</sup> by your tradition; and many such things as these ye do." And hav- <sup>14</sup> ing called all the multitude unto him, he said unto them, "Hearken ye all unto me, and understand. Nothing from without a <sup>15</sup> man by going into him can defile him, but the things which come out of him are those that defile a man. Whoso hath ears to hear, <sup>16</sup> let him hear."

And when Jesus was gone into <sup>17</sup> a house from the multitude, the <sup>Nature of moral defilement</sup> disciples asked him concerning that saying. And he saith unto them, "Are ye also thus without under- <sup>18</sup> standing? Do ye not perceive that whatever entereth into a man cannot defile him; for it goeth not into <sup>19</sup> the heart, but into the stomach, and passeth out into the vault, which cleanseth all food, *by carrying off the grosser parts of it.*" And he <sup>20</sup> said, "What cometh out of a man, that defileth a man; for from with- <sup>21</sup> in, out of the hearts of men, come evil thoughts, adulteries, fornications, murders, thefts, excessive de- <sup>22</sup> sires, maliciousness, deceit, unchastity, an envious eye, evil speaking, pride, arrogance. All these evil <sup>23</sup> things come from within and defile a man."

And he arose, and departed thence <sup>24</sup> towards the borders of Tyre and Sidon; and being desirous that no man should know of him, he went into a house; but he could not be hid. For a woman, whose little <sup>25</sup> daughter had an unclean spirit, heard of him, and came and fell at his feet, (now the woman was a <sup>26</sup> <sup>2</sup> Greek, a <sup>3</sup> Syrophenician by birth) and besought him to cast the demon

<sup>Syrophenician's daughter healed.</sup>

<sup>1</sup> As many as Jesus permitted to come near him, and thought worthy to be cured.

<sup>2</sup> A Gentile.

<sup>3</sup> The same as Matthew calls a Canaan-

itish woman, the country being called sometimes Canaan, and sometimes Phenicia. Syrophenicia was a part of Phenicia, subject to the government of Syria.

CHAP. VII. out of her daughter. But Jesus said unto her, "Let the children be filled first; for it is not right to take the children's bread, and cast it to the dogs," and she answered, "True, Sir; and yet the dogs under the table eat of the children's crumbs." Then he said unto her, "For this very saying, go thy way, the demon is gone out of thy daughter;" and when she was come to her house, she found the demon gone out, and her daughter with her clothes on, upon the couch.

CHAP. VIII. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples to him, and said unto them, "I have compassion on the multitude, because they have now continued with me three days, and have nothing to eat; and if I send them home fasting, they will faint by the way, for some of them come from far." And his disciples answered him, "Whence can any one satisfy these with bread here in the desert?" And he asked them, "How many loaves have ye?" and they said, "Seven;" and he commanded the multitude to sit down on the ground; and took the seven loaves, and after giving thanks to God, he brake them, and gave to his disciples to set before the multitude, and they did so; and they had a few small fishes, and he blessed *God*, and commanded that these also should be set before them. So they ate, and were filled, and seven baskets of fragments that remained were taken away.

Now they, who had eaten, were about four thousand, and he sent them away; and immediately went into a vessel with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to dispute with him, and

to try him by asking of him a sign from heaven; and after sighing deeply in himself, *in pity to their prejudices*, he saith, "Why doth this generation require a sign? Verily I say unto you, no sign shall be given to this generation." And he left them, and entered again into the vessel, and crossed over the lake.

Now the disciples had forgotten to take bread, nor had they with them in the vessel more than one loaf; and he charged them, saying, "Take heed and beware of the leaven of the Pharisees, and the leaven of Herod." And they reasoned with each other, saying, "It is because we have no bread;" and when Jesus perceived it, he said unto them, "Why reason ye *as if I blamed you*, because ye have no bread? Perceive ye not yet, nor understand, and is your heart still blinded? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? when I brake the five loaves among the five thousand, how many panniers full of fragments ye took away?" They say unto him, "Twelve." And when the seven loaves among the four thousand, how many baskets filled with fragments ye took away?" And they said, "Seven." And he said unto them, "Why do ye not understand?"

Then Jesus and his disciples departed to the villages of Cesarea, in the dominion of Philip; and on the road he asked his disciples, saying, "Whom do the people say that I am?" They answered, "John the Baptist; and some say, Elijah; and others, one of the prophets." Then saith he unto them, "But whom say ye that I am?" And Peter answered, "Thou art the Christ;" and he charged them to tell no man of him.

<sup>1</sup> Probably a town near Magdala.

<sup>2</sup> The brother of Herod Antipas.  
H 2

CHAP. VIII.

A sign required, but refused.

Disciples cautioned against the Pharisees.

Different opinions who Jesus was.

CHAP. VIII.

four thousand fed miraculously.

CHAP.  
IX.Jesus fore-  
tells his  
death, &c.

And he began to teach them that it was <sup>1</sup> necessary for the son of man to suffer many things, and to be rejected by the elders, and chief priests, and scribes, and to be killed, and to return to life within <sup>32</sup> three days. And *as* he was giving them this information with great plainness, Peter took him aside, and <sup>33</sup> began to reprove him. But he turned about, and in the presence of his disciples, rebuked Peter, saying, "Get thee behind me, thou adversary; for thou regardest not the things of God, but the things of men."

<sup>34</sup> And when he had called unto him the multitude and his disciples, he said unto them, "Whosoever desireth to come after me, let him deny himself, and take his <sup>35</sup> cross, and follow me; for whosoever shall be desirous of saving his life *by deserting his duty*, shall lose it; but whosoever shall lose his life for my sake, and that of the gospel, he shall save it *hereafter*. <sup>36</sup> For what will it profit a man, if he shall gain the whole world, <sup>37</sup> and lose his own life; or what can a man give to redeem his life *when* <sup>38</sup> *once forfeited*? Whosoever, therefore, shall be ashamed of me and of my words in this ungodly and sinful generation, of him will the son of man also be ashamed, when he cometh in the glory of his Father with the holy angels."

CHAP.  
IX.Transfigu-  
ration.

<sup>2</sup> Six days after, Jesus taketh with him, Peter, and James, and John, and bringeth them up a high mountain privately by themselves, where his appearance was changed

in their presence; for his raiment became bright as snow, exceedingly white, so as no fuller on earth can whiten. And they saw Elijah <sup>4</sup> and Moses talking with Jesus. Then Peter saith unto Jesus, <sup>5</sup> "Master, it is better for us to be here: and let us make three tents, one for thee, and one for Moses, and one for Elijah;" for he knew <sup>6</sup> not what to say, as they were greatly afraid. And a cloud overshadowed them; and a voice came out of the cloud, saying, "This is my beloved son, hear him;" and they <sup>8</sup> looked around them immediately, but saw no one any more, but Jesus only with themselves.

And as they were coming down <sup>9</sup> from the mountain, he charged them to tell no man what they had seen, until the son of man was risen from the dead: and they took hold of that saying, disputing with themselves <sup>10</sup> what this rising from the dead could mean. And they asked him, <sup>11</sup> saying, "Why say the scribes that Elijah must first come?" He answered, <sup>12</sup> "Elijah does <sup>3</sup> first come to restore all things, by putting them in a proper state, and (as it is written also of the son of man) to suffer many things and to be contemptuously treated. But I say unto you, that <sup>13</sup> <sup>5</sup> Elijah is both come, and that *men* have done unto him whatsoever they pleased, as it was written of him."

And when he came to his disci- <sup>14</sup> ples, he saw a great multitude about them, and the scribes disputing <sup>15</sup> with them: and all the multitude, as soon as they saw him, were greatly surprised, and running to him saluted him, and he asked them, <sup>16</sup> "About what dispute ye among yourselves?" And one of the mul- <sup>17</sup> titude answered, "Master, I have

<sup>1</sup> Agreeably to the predictions of the ancient prophets.

<sup>2</sup> Has come before the Messiah.

<sup>3</sup> John the Baptist, who resembled Elijah in his outward appearance, and his prophetic character.

CHAP. IX. brought unto thee my son, who hath a dumb spirit, and when it

18 seizeth him, it dasheth him against the ground, and he foameth and grindeth his teeth, and wasteth away; and I spake to thy disciples to cast it out, but they could not."

Then *Jesus* answered: "O faithless generation! how long shall I be with you? how long shall I endure you? Bring him to me."

20 And they brought the man unto him; and when he saw *Jesus*, immediately the spirit convulsed him, and he fell on the ground, and

21 rolled himself, foaming. And *Jesus* asketh his father, "How long hath he been in this way?" And he said

22 "From his childhood; and oft-times it hath cast him both into fire and water to destroy him; but if thou canst do any thing, take

23 pity on us, and help us." Then *Jesus* said unto him, "I can, if thou canst believe; all things are possible to him who believeth."

24 And immediately the father of the child cried out with tears, "Master, I do believe; help thou the weakness of my faith."

25 But *Jesus* seeing the people run up together in crowds, rebuked the unclean spirit, saying unto it, "Thou dumb and deaf spirit, I charge thee, come out of him, and go into him

26 no more. Accordingly, after crying out and shaking him much, it came out, and the *young man* seemed as if he were dead, so that

27 many said, "He is dead." But *Jesus* took him by the hand and raised him up. And when *Jesus*

28 was come into a house, his disciples asked him privately, "Why

29 could not we cast him out?" He said unto them, "This kind of *faith*, which is a necessary qualification for the working of miracles, can

be produced only by prayer and fasting." CHAP. IX.

And they departed thence; and 30 he was desirous that no one should discover *him* as they were passing along through Galilee; for he was teaching his disciples, and telling them *that* "The son of man is about

to be delivered up into the hands of men, and they will kill him, and after he hath been killed, he will return to life on the third day;" 32

but they understood not that declaration, and were afraid to ask him. And when he was come to 33

Capernaum, and was in the house, he asked them "What were ye disputing about among yourselves on the road?" But they gave him

34 no answer; for they had been disputing with each other, who *would be* greatest. And sitting down 35

he called the twelve, and said unto them "If any one desire to be first, let him be last of all, and the servant of all. And taking a

36 little child, he set him in the midst of them, and when he had taken him in his arms, he said unto them, "Whosoever receiveth one

37 like such little children, in my name, he receiveth me; and whosoever shall receive me, receiveth not me *only*, but him who sent me."

Then *John* said unto him, 38

"Master, we saw one casting out demons in thy name, and we forbade him." But *Jesus* said, "Forbid him not; for there is none who

will do a mighty work in my name<sup>1</sup> 39 and readily speak evil of me; for he 40 that is not against you, and showing it by such conduct as this man's, is

for you; and whosoever shall give 41 you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall by no means lose his reward."

<sup>1</sup> He assured the father that his son's epilepsy should not return.

<sup>2</sup> Fasting is put for the effect which it is designed to produce, humility and lowliness

of mind.

<sup>3</sup> In promotion of the cause of truth and virtue.

Humility enjoined.

Small services well meant will be accepted.

CHAP.  
X.

Horrid  
danger of  
drawing  
any into  
sin.

“And on the contrary, whosoever shall lead into sin one of these 42 lowly disciples who believe in me, it were better for him, if a millstone were fastened about his neck, and that he were cast into the sea. And if thy hand lead thee to sin, 43 cut it off; it is better for thee to enter into life without this limb, than with two hands to go into hell, 44 where their worm dieth not, and 45 the fire is not quenched. And if thy foot lead thee to sin, cut it off: it is better for thee to enter maimed into life, than with two feet to be 46 cast into hell, where their worm dieth not, and the fire is not 47 quenched. And if thy eye lead thee to sin, pluck it out, for it is better for thee to go into the kingdom of God with one eye, than with two eyes to be cast into hell, 48 where their worm dieth not, and 49 the fire is not quenched. For every one *thus sentenced* shall be salted<sup>1</sup> with fire, and every one *who offers himself a reasonable sacrifice to God* shall be salted *with the salt of divine assistance and instruction*. 50 Salt is good, but if the salt lose its saltiness,<sup>2</sup> with what will ye season it? Have the salt of virtue and knowledge among yourselves, and be at peace with one another.”

CHAP.  
X.

Question  
about di-  
vorce an-  
swered.

Jesus arose, and departed thence into the borders of Judea through the country by the side of the river Jordan: and multitudes come together unto him, and according to his custom, he taught them again. And the 2 Pharisees came near and tried him with this question “Is it lawful for 3 a man to divorce his wife.” But he answered them, “What hath Moses commanded you?” And they said, “Moses suffered *us* to give a writing of divorcement, and

to put *her* away.” Jesus answered, CHAP. X.  
“For the hardness of your heart he wrote you this precept; but in the 5 beginning, at the creation, God 6 made a male and a female, and said, ‘For this cause shall a man leave 7 his father and his mother, and cleave unto his wife; and the two 8 shall be *so closely united in the bonds of love and affection, as to be one flesh*.’ What therefore God 9 joined together, let no man put asunder.” And in an house his 10 disciples asked him again concerning the same *thing*; and he 11 said unto them, “Whosoever shall put away his wife and marry another, committeth adultery against her; and if a woman<sup>3</sup> put 12 away her husband, and be married to another, she committeth adultery.”

And *same* brought little children 13 to him, that he might touch them; Jesus <sup>Jesus blesses children.</sup> but his disciples rebuked those who brought them. Jesus seeing this, was much displeased, and said 14 unto them, “Suffer the little children to come unto me, and hinder them not, for of such-like is the kingdom of 15 God. Verily I say unto you, whosoever shall not receive *the offer of the kingdom of God with a frame of mind* like that of a little child, he cannot enter therein.” And he 16 took them up in his arms, put his hands upon them, and blessed them.

And as he was going forward 17 along the road, one ran up and knelt before him, and asked him, <sup>The rich ruler.</sup> “Good master, what shall I do that I may inherit eternal life?” 18 But Jesus said unto him: “Why callest thou me good? None is good but one, *that is God*. Thou 19 knowest the commandments, ‘Do

<sup>1</sup> Brought to a state of purity and incorruption.

<sup>2</sup> There was a kind of rock salt in Judea that sometimes became quite tasteless.

<sup>3</sup> Though the law is silent on divorces of this nature, yet it appears from the history of the Jews that they sometimes occurred.

CHAP. X. not commit adultery,' 'Do no murder,' 'Do not steal,' 'Bear not false testimony,' 'Defraud not,'

20 'Honour thy father and thy mother.' And he answered, "Master, all these things have I kept from

21 my youth." Then Jesus earnestly looked upon him with fondness, and said unto him, "One thing thou 'wanteest : go sell whatsoever thou hast and give to the poor, and thou wilt have treasure in heaven ; and come, take the cross, and follow me." But he was deeply affected at this saying, and went away sorrowful ; for he had great

23 possessions.

*Danger of trusting in riches.*

Then Jesus looking round about, saith to his disciples, "With what difficulty will they who have riches

24 come<sup>a</sup> into the kingdom of God !" Now the disciples were wondering at these words, when Jesus said again, "Children, how difficult is it for them that trust in riches to come into the kingdom of God.

25 It is easier for a camel to pass through the eye of a needle, than for a rich man who trusts in his riches to come into the kingdom of

26 God." And they were exceedingly amazed, saying among themselves, "What *rich man* then can be

27 saved?" And Jesus looking on them saith, "With men *it may appear impossible for a rich man not to trust in his riches*, but not with God ; for with God, *and those who love him*, all things *of this kind* are possible."

*Towards of : gospel.*

28 Upon this, Peter said unto him, "Behold, we gave up every thing

29 "Verily I say unto you, not one of you hath given up house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the

sake of me and the gospel ; who will not receive compensation now at this time, *what is* an hundred-fold *more valuable than* houses, and brethren, and sisters, and mothers, and children, and lands, but with great hardships, and in the world to come everlasting life. But 31 many *that are* first will be last, and the last first."

Now they were on the road, 32 journeying to Jerusalem ; and Jesus went before them, and they were following in astonishment and fear.<sup>4</sup> And he took again the twelve aside, and began to tell them what was speedily to befall him. "Behold we are going up to 33 Jerusalem, and the son of man will be delivered up to the chief priests and the scribes, and they will condemn him to death, and deliver him up to the Gentiles, who will 34 mock him, and scourge him, and spit upon him, and kill him ; and on the third day he will return to life."

And James and John, the sons of 35 Zebedee, come to him, and say, "Master, we wish thee to do for us what we shall ask." And he said unto them, "What is it that 36 ye wish me to do for you?" Then 37 they said unto him, "Grant that one of us may sit on thy right hand, and the other on the left, in thy glory." But Jesus said unto them, 38 "Ye know not what ye ask. Can ye drink of the cup which I am to drink of? and be baptized with the baptism that I am to be baptized with?" They said unto him, "We 39 can." Then said Jesus unto them, "Ye will indeed drink of the cup which I am to drink of, and be baptized with the baptism with

CHAP. X.

<sup>a</sup> To bring thee to the highest human perfection.

<sup>b</sup> Become open and avowed friends and advocates of the gospel, especially in times of danger.

<sup>c</sup> The peace and comfort of their own

mind, the love of good men, and the hope of future joy.

<sup>d</sup> Because they remembered the danger which their master had formerly experienced in Jerusalem. See John vii.

CHAP. XI. which I am to be baptized ; but to sit on my right hand, and on my left hand, is not mine to give, unless to those for whom it is prepared."

The true temper of Christ's disciples. 41 And when the ten heard it, they were moved with indignation against James and John ; but Jesus called the twelve to him, and said unto 42 them, " Ye know that the rulers of the Gentiles exercise a harsh authority, and their princes lord it 43 over them ; but let it not be so with you ; but whosoever wisheth to be greatest among you, let him be your 44 minister ; and whosoever wisheth to be first of you, let him become 45 a servant of all. For even the son of man came not *so much* to be served *as* to serve, and to give his life a ransom for many."

A blind man restored. 46 And they come to Jericho ; and as he was going out of Jericho with his disciples and a great multitude, blind Bartimeus was sitting 47 by the road-side, begging. And when he heard that it was Jesus of Nazareth, he began to cry out, saying, " Jesus, thou son of 48 David, have pity on me." And many charged him to keep silence : but he cried out so much the more, " Thou son of David, have pity 49 on me." Then Jesus stood still, and commanded him to be called : and they call the blind man, saying unto him, " Take courage ; 50 arise, he calleth thee." And he threw off his garment, and arose 51 and went to Jesus. And Jesus saith unto him, " What dost thou wish me to do for thee ?" The blind man said unto him, " Master, 52 to give me my sight." Then Jesus saith unto him, " Go thy way ; thy faith hath restored thee." And he received his sight immediately, and followed Jesus in the way.

CHAP. XI. Jesus enters Jerusalem in triumph. Now as *Jesus and his disciples* come near to Jerusalem, at Bethphage and Bethany, by the mount of Olives, he sendeth two of his disciples, saying unto them, " Go 2 into the village over against you,

and as soon as ye enter into it ye will find a colt tied, on which no man ever sat, loose it and bring it. And if any one say unto 3 you, ' Why do ye this ?' say, ' The master hath need of it ;' and immediately he will send it hither." So they went and found the colt 4 tied by a door without in the open street, and they loose it. And 5 some of those who were standing there said unto them, " What are ye about, loosing the colt ?" And 6 they said unto the man as Jesus had commanded : so the men suffered them. And the *disciples* 7 brought the colt to Jesus, and cast their garments on it, and set him thereon. And many spread their 8 garments in the road, and others cut boughs from the trees, and strewed them in the road. And 9 those who went before, and those who followed, cried out, saying, " Save now ! blessed be he who cometh in the name of the Lord. 10 Blessed be the kingdom of our Father David, which cometh in the name of the Lord : Save now *thou who dwellest* in the highest heavens !"

The barn fig-tree. And Jesus went into Jerusalem ; 11 and after looking about upon every thing, when the evening was now come, he went out to Bethany with the twelve. And on the morrow 12 as they went from Bethany, he was hungry ; and seeing a fig-tree at a 13 distance with leaves on, he went, if perhaps he might find some fruit upon it, for the season of gathering figs was not yet *arrived* ; but when he was come to it he found nothing but leaves. Then 14 Jesus said unto it, " Let no one eat fruit of thee any more for ever ;" and his disciples heard it.

Jesus cleaves the temple. And they come to Jerusalem ; 15 and Jesus went into the temple, and turned out those who were selling and buying in the temple, and 16 overthrew the tables of the money-changers, and the seats of them that sold doves ; and suffered no

CHAP. XI. one to carry any vessel through the temple. And he taught, saying

17 unto them, "Is it not written, 'My house shall be called an house of prayer for all nations?' but ye have made it a den of robbers."

18 And the scribes, and the chief priests heard, and sought how they might destroy him; for they feared him, because all the multitude was 19 astonished at his doctrine. And in the evening, he went as usual out of the city.

20 And in the morning, as they were passing by, they saw the fig-tree withered away from the roots; and Peter recollecting *the circumstance*,

21 said unto him, "Master, behold! this fig-tree which thou didst devote to destruction is withered 22 away." And Jesus answering,

saith unto them, "Have faith in 23 God. For verily I say unto you,

Whosoever shall say to this mountain, 'Be thou removed and cast into the sea,' and shall not doubt in his heart, but believe that what he saith will come to pass, he will have whatever he shall say done

24 unto him. Concerning this point, I say unto you, what things soever ye ask for yourselves, when ye pray, believe that ye will receive them,

25 and ye shall have them. And when ye pray, forgive, if ye have aught against any one, that your Father, who is in heaven, may also forgive you your offences."

27 And they return to Jerusalem; and as he was walking about in the temple, the chief priests, and the scribes, and the elders, come to him,

28 and say, "By what authority doest thou these things, and who gave thee this authority to do them?"

29 Then Jesus answered, "I will also ask you one thing, and if ye answer me, I will tell you by what authority I do these things. Was the bap-

tism of John from heaven, or from men? Answer me." And they reasoned among themselves, saying,

"If we answer, 'From heaven,' he will say, 'Why then did ye not believe him?' And if we say, 'From

men,' we are in danger from the people;" for they all held John to be a prophet indeed. And they answered Jesus, "We cannot tell."

And Jesus answered them, "Neither do I tell you by what authority I do these things."

Now Jesus began to speak unto them in parables. "A man planted a vineyard, and put a fence about it, and dug a wine-vat, and built a tower, and let it out to husbandmen, and went from home. And

at the proper season he sent to the husbandmen a servant, to receive from them the fruit of the vineyard. But they took him and beat him, 3 and sent him away empty. Again, 4 he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully treated. And 5 again, he sent another; and him they slew: and of many others, some they beat, and some they slew. Now, having still one son 6 beloved by him, he sent him also last unto them, saying, "'They will reverence my son.'" But those 7 husbandmen said among themselves, "This is the heir, come let us kill him, and the inheritance will be ours." So they took him, 8 and killed him, and cast him out of the vineyard. What therefore will 9 the owner of the vineyard do? He will come and destroy those husbandmen, and give the vineyard to be occupied by others.

"Have ye not read this scripture, 'The stone which the builders rejected, is become the head of the corner: this is the Lord's do-

\* A firm belief that God will enable you to work miracles when you pray in a right

manner, with right motives.

\* There is great reason to think they will.

CHAP. XII. ing, and it is wonderful in our eyes." And they sought to apprehend him, but feared the people; for they knew that he had spoken this parable against them; but they feared the multitude, so they left him and went away.

13 Then they send unto him some of the Pharisees and the Herodians to catch him by questions. And when they were come, they say unto him, "Master, we know that thou art true, and fearest no one, for thou regardest not the persons of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar or not. Should we give, or should we not give?"

14 But he perceiving their hypocrisy, said unto them, "Why are ye trying me? Bring me a denarius, that I may see it." Then they brought one; and he saith unto them, "Whose is this image and superscription?" And they said unto him, "Cesar's." And Jesus answered, "Render to Cesar the things that are Cesar's, and to God the things that are God's." And they wondered at him.

15 Then the Sadducees come to him, who say there is no resurrection, and they asked him, saying, "Master, Moses gave us this law. If a man's brother die, and leave a wife without children, his brother shall take his wife, and raise up children for his brother. Now there were seven brethren, and the first took a wife, and died without issue; when the second took her, and died also without issue; and the third likewise, and all the seven, and left no issue. Last of all the woman died also. In the resurrection therefore, when they return to life, whose wife of them all will she be? for all the seven married

her." Then Jesus answered, and said unto them, "Do ye not err concerning this matter, from not considering the scriptures nor the power of God? For when the dead rise again, there will be no marrying, nor giving in marriage, but they will be as the angels that are in heaven. Now concerning the dead, that they are to be raised, have ye not read in the book of Moses, how at the bush God spake to him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but of the living. Ye therefore greatly err."

Then one of the scribes came near, and having heard them reasoning together, and perceiving that Jesus had answered them well, asked him, "Which is the first commandment of all?" And Jesus answered, "The first of all the commandments is, 'Hear, O Israel! The Lord our God is the only Lord; 30 and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first commandment. And the second is like unto it: 'Thou shalt love thy neighbour as thyself.' There is no other commandment greater than these." And the scribe said unto him, "In truth, master, thou had said well, for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and all the soul, and with all the strength, and to love our neighbour as ourself, is better than all whole burnt-offerings, and sacrifices." And Jesus seeing that he answered wisely, said unto him, "Thou art not far from the kingdom of God." And no man durst

Of the resurrection. 18 him, who say there is no resurrection, and they asked him, saying, "Master, Moses gave us this law. If a man's brother die, and leave a wife without children, his brother shall take his wife, and raise up children for his brother. Now there were seven brethren, and the first took a wife, and died without issue; when the second took her, and died also without issue; and the third likewise, and all the seven, and left no issue. Last of all the woman died also. In the resurrection therefore, when they return to life, whose wife of them all will she be? for all the seven married

<sup>1</sup> So dead as never to rise from the grave.

<sup>2</sup> Must mean, those who are designed to live again, otherwise this would be no proof

of the resurrection.

<sup>3</sup> Or want much of being a complete Christian.

CHAP. XIII. ask him again any further question.

35 Then Jesus said, as he was teaching in the temple, "Why do the scribes say that the Christ is the son of David? For David himself

36 said by the holy spirit, 'Jehovah saith unto my Lord, Sit thou on my right hand, until I make thine

37 enemies thy footstool.' David himself therefore calleth him Lord, how is he then his 'son?'"

38 And the multitude heard him gladly; and he said unto them, as he was teaching, "Beware of the scribes, who like to walk in robes, and love salutations in the streets, and the first seats in the syna-

39 gogues; and the first places at

40 feasts; who devour the families of widows, and for a show, make long prayers; these will receive an heavier condemnation.

41 And Jesus sat over against the treasury, and observed how the multitude put money into the treasury; and many rich persons put in

42 much. And a certain poor widow came, and put in two mites, which

43 make a farthing. And he called his disciples to him, and said unto them, "Verily I say unto you, this poor widow hath put in more than all those who have put into the

44 treasury; for they all put in out of their abundance; but she out of her poverty put in all she had, even all the money she then had for her livelihood."

CHAP. XIII. And as Jesus was going away from the temple, one of his disciples saith to him, "Master, see what stones, and what buildings there are." And Jesus answered,

2 "Dost thou observe these great buildings? There is not one stone upon another, that will not be loosened and thrown down." And as

he was sitting upon the Mount of Olives over against the temple, Peter, and James, and John, and Andrew,

asked him privately. "Tell us, when 4 will these things happen? And what will be the sign when all these things will be accomplished?"

Then Jesus answered, and began 5 with saying, "Take heed that no 6 one deceive you; for many will come in my name, saying, 'I am the Christ,' and will deceive many.

But when ye shall hear of wars and 7 rumours of wars, be not troubled; for these are to be, but the end will not be yet. For nation will rise up 8 against nation, and kingdom against kingdom, and there will be earthquakes in many places, and there will be famines and tumults. These things are but the beginning of sorrows.

"But take ye heed to yourselves, 9 for ye will be delivered up to councils, and be beaten in the synagogues, and be brought before governors and kings for my sake, to bear testimony to the truth of my religion before them. And the 10 gospel must first, before the destruction of Jerusalem, be preached to many nations. But when 11 they deliver you up as criminals, be not anxious beforehand, nor consider about what ye shall speak; but speak what shall be given you at this time; for ye are not in effect the speakers, but the holy spirit.

Now the brother will deliver up the 12 brother unto death, and the father the child; and children will rise up against their parents, and will cause them to be put to death; and ye 13 will be hated by all men for my name's sake: but he that endureth unto the end, will be preserved.

"But when ye see that desolating 14 abomination standing where it

<sup>1</sup> The Christ or Messiah is lord of David, by virtue of his office, his son by natural descent.

<sup>2</sup> A chest or box, to receive the gifts of

the people.

<sup>3</sup> The Roman army with its idolatrous standards.

CHAP.  
XIII.

ought not (let him who readeth, understand), then let those who are in Judea, flee to the mountains ;  
 15 and let not him who is on the roof go down into the house, nor enter in to take any thing out of his  
 16 house ; and let not him that is in the field turn back to take away his  
 17 garment. But alas ! for them who are with child, and for them who  
 18 give suck in those days ! And pray that your flight be not in the win-  
 19 ter. For the affliction of those days will be such, as hath not been since the beginning of God's crea-  
 tion, until now, nor ever will be.  
 20 And unless the Lord had appointed those days to be short, no one could be preserved ; but because of the elect whom he hath chosen, he hath appointed those days to be short.

21 " And then if any one say unto you, ' Lo ! here is the Christ,' or  
 22 ' lo ! there,' believe him ; not ; for false Christs, and false prophets will rise, and will propose signs and wonders, so as to draw away, if  
 23 they can, even the elect. But do ye beware : lo ! I have told you all these things before-hand

24 " But in those days, after that affliction, the sun will be darkened, and the moon will not give her light, and the stars of heaven will  
 25 fall, and the powers in the heavens will be shaken. And then will  
 26 be seen the son of man coming in the clouds with great power and  
 27 glory ; and then he will send his messengers, and will gather together his elect from the four winds.

28 " But learn a comparison from the fig-tree : when its branch is now tender, and putteth forth leaves, ye know that the summer is near ; so likewise when ye see these things  
 29 accomplishing, know that the son of man is near, even at the doors.  
 30 Verily I say unto you, This very

How the coming of the son of man is to be known.

generation will not pass away, till all these things be accomplished. The heaven and the earth will  
 31 sooner pass away, than these words of mine pass away.

" But the very day and hour no one knoweth, except the Father only, not even the angels that are in heaven, nor the son, Take heed, watch and pray, for ye know not  
 32 when the time will be. For the son of man is as one going into another country, who left his house, and gave authority to his servants  
 33 over it, and to every man his work, and commanded the porter to watch. Watch therefore, for ye  
 34 know not when the master of the house cometh, in the evening, or at midnight, or at the cock-crow-  
 35 ing, or early in the morning ; lest he come suddenly, and find you sleeping. But what I say unto you  
 36 I say unto all, ' Watch,'

Now, two days after was the pass-over, and the time of unleavened bread ; and the chief priests, and scribes were contriving how they  
 might take Jesus, privately, and kill him. But, they said, " Not during the festival, lest there be an uproar of the people."

And when he was in Bethany, in the house of Simon the leper, as he was at table, a woman came, having an alabaster box of mixed perfumes, a pure, and very costly ointment ; and after shaking the box together, poured the ointment out upon his head.

Then some expressed their indignation to each other, saying, " To what purpose was this waste of the ointment ? for it might have been sold for above three hundred denarii, and given to the poor : and they murmured against her. But Jesus said, " Let her alone, why do ye trouble her ? She hath done a

CHAP.  
XIV.

Time known only to God

CHAP.  
XIV.

Conspiracy against Jesus.

Precious ointment poured on his head

which causes murmuring

<sup>1</sup> The same as is expressed, Mat. xxiv. 29. by the firmament of heaven.

<sup>2</sup> Not in person, but in the execution of divine judgment.

CHAP. XIV. good deed to me. For ye have the poor with you always, and whenever ye will, ye can do them good, but me ye have not always.

8 She hath done what she was able: she hath anointed my body before-hand for my embalment. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, what she hath done will also be spoken of for a memorial of her."

10 And Judas Iscariot, one of the twelve, went to the chief priests to deliver him up unto them. Now when they heard this, they were glad, and promised to give him money. So he sought a good opportunity to deliver Jesus up.

12 Now on the first day of unleavened bread, when *the lamb* for the passover was killed, the disciples say unto Jesus, "Where wilt thou that we go, and prepare that thou mayest eat the passover *lamb*."

13 And he sendeth forth two of his disciples, and saith unto them, "Go into the city, and there will meet you a man carrying a pitcher of water: follow him. And whatever house he entereth, say to the owner of it, 'The master saith, Where is the guest chamber for me to eat the passover *lamb* in with my disciples?' And he will show you a large upper room, furnished and ready: there prepare for us."

16 So his disciples went out, and came into the city, and found as he had told them: and they made ready the passover.

17 And in the evening he cometh with the twelve. And as they were at table, eating, Jesus said, "Verily I say unto you, one of you that is eating with me will deliver me up." And they began to be sorrowful, and to say to him one by one, "Is it I?" And he said, "It is one of these twelve, *one* that is dipping his hand with me in this dish. The son of man is going indeed to suffer death, as it is written of him; but

alas! for that man, by whom the son of man is delivered up; good were it for that man if he had not been born."

And as they were eating, Jesus took bread; and after blessing God, he brake it, and gave unto them, and said, "Take eat, this is *the representation of my body*." And he took the cup, and when he had given thanks to God, gave it to them, and they all drank of it. And he said, "This is *the representation of my blood*, that *blood which is a seal of the new covenant*, which is to be poured out for the benefit of all. Verily I say unto you, I will drink no more of this fruit of the vine, till that day in which I drink it with you *after a new order of things has arisen* in my Father's kingdom." And after using a hymn, they went out to the Mount of Olives.

And Jesus saith unto them, "Ye will all forsake me this very night; as it is written, 'I will smite the shepherd, and the sheep will be scattered abroad:' but after I am raised up I will go before you into Galilee." Then Peter said unto him, "Though they all forsake thee, yet will not I." And Jesus saith unto him, "Verily I say unto thee, that to-day, even in this very night, before the cock crow twice thou shalt deny me thrice. But Peter said again and again, "If I must die with thee I will by no means deny thee." And in like manner said they all.

Then they come to a place called Gethsemane: and Jesus saith to his disciples, "Stay here while I pray." And he taketh with him Peter and James, and John, and began to be in great anguish and consternation. And he saith unto them, "My soul is overwhelmed with a deadly sorrow; remain here and watch." And he went forward a little, and fell upon the ground, and prayed, that if it were possible,

Judas agrees to deliver Jesus up.

Paschal lamb eaten.

CHAP. XIV. The eu-charist appointed.

Peter's denial foretold. Zech. xiii. 7.

The agony of Jesus.

CHAP. that afflicting moment might pass  
XIV. from him; and said, "O! my Fa-

36 ther! all things are possible to thee: remove this cup from me: nevertheless, not my will, but thine  
37 be done." Then coming to them, finding them asleep, he saith to Peter, "Simon, art thou asleep?

Couldst thou not watch with me so  
38 short a time as this? Watch and pray, that ye come not into these trials. The spirit indeed *may be* willing, but the flesh is weak."

39 And he went away again, and  
40 prayed in the same words. And when he came back, he found them asleep again, for their eyes were heavy: and they knew not what

41 to answer. And he cometh the third time, and saith unto them, "Do ye still sleep and take your rest? It is all over: the moment of distress is come: behold! the son of man is *upon the point of being* delivered up into the hands of  
42 sinners. Arise, let us begone: behold! he that is going to deliver me up is here."

43 And immediately while he was  
He is ap- yet speaking cometh Judas, one of  
prehended; the twelve, and with him a great

multitude, with swords and staves, from the chief priests, and the  
44 scribes, and the elders. Now he who was to deliver him up had given them a token, saying, "The man whom I shall kiss is he; take  
45 hold of him, and carry him away safely." And as soon as he was come, he went up to Jesus, and said,

"Master!" and fondly kissed him:

46 And they laid their hands on him

47 and apprehended him. Upon this one who stood by, drew a sword, and struck a servant of the high-

48 priest, and cut off his ear. Then Jesus spake, and said unto them, "Am I a murderer, that ye are come out in a body against me, with swords and staves to seize me?

49 Day after day have I been with you, teaching in the temple, and ye did not seize me; but thus the scriptures

are fulfilled." Then all the disci- CHAP.  
ples forsook him and fled. And a XIV.  
certain young man followed him 50 with a linen cloth wrapt about his 51 waist, and the young men laid hold on him; but he let go the 52 linen cloth and fled from them naked.

Now they carried away Jesus to 53 the high-priest, with whom the chief priests and the elders were as-  
sembled. And Peter followed him at a distance, even unto the hall of 54 the high-priest; and was sitting with the servants within sight of the fire, and warming himself.

Then the chief priests and all the 55 council were seeking testimony put upon  
against Jesus to cause him to be put his trial  
to death, but did not find it. For there and com-  
were many false witnesses against 56 him, but their testimony was not  
sufficient. Then some arose and 57 testified falsely against him, saying,

"We heard him say, I will de- 58  
stroy this temple that is made with hands, and in three days build another not made with hands." But 59

even thus their testimony was not sufficient. Then the high-priest 60  
arose in the midst of them, and asked Jesus, "Dost thou make no answer? What is it which these

witness against thee?" But he 61  
continued silent, and answered nothing. Again, the high-priest asked him, "Art thou the Christ, the son of the blessed God?" Then 62

Jesus said, "I am: and ye will see the son of man sitting on the right hand of divine power, and coming with the clouds of heaven."

Upon this the high-priest rent his 63  
clothes, and said, "What need 64

have we more of witnesses? Ye have heard this wicked speech. What think ye?" And they all condemned him to be guilty of a  
crime worthy of death. Then 65

some began to spit upon him, and to cover up his face, and to buffet him, and to say to him, "Who smote thee, prophet?" And the scr-

CHAP. XV. wants beat him with the palms of their hands.

66 And while Peter was in the hall below, there cometh one of the maid-servants of the high-priest, and seeing Peter warming himself, 67 looked earnestly upon him, and said, "Thou also wast with Jesus of Nazareth." But he denied it, saying, "I do not know him, neither understand I what thou meanest." And he went out into the 69 porch, and the cock crew. And the same maid-servant, seeing him again, began to say to the bystanders, "This man does belong to 70 them." But he denied it as before. And again, a little after, the standers-by said to Peter, "Certainly thou dost belong to them, for thou art a Galilean, and thy speech is 71 like theirs." Then he began to curse himself and swear, saying, "I know not this man whom you are 72 speaking of." And a second time the cock crew. And Peter called to mind the declaration which Jesus made to him, "Before the cock crew twice, thou wilt deny me thrice." And when he thought upon it he wept.

CHAP. XV. And as soon as it was morning, the chief priests, with the elders and scribes, and all the council, held a consultation, and after binding Jesus, carried him away and delivered him up to Pilate. And Pilate asked him, "Art thou the king of the Jews?" And he answered, "I am." And the chief priests accused him of many things. Then Pilate asked him again, "Dost thou make no answer? See how many things they witness against thee." 5 But Jesus no longer answered any thing; so that Pilate wondered. 6 Now during the festival, Pilate used to release unto them one pri-

soner, whomsoever they desired. CHAP. XV: And there was then a man named Barabbas, bound with the other rioters who had committed murder in the riot. And the multitude with loud cries began to ask that he should do as he had always done unto them. Then Pilate answered, 9 "Do you wish me to release unto you the king of the Jews?" For 10 he knew that the chief priests had delivered him through <sup>and ordered by him to be crucified.</sup> hatred. But the chief priests stirred up the 11 people to ask that Barabbas might be released unto them. And Pilate 12 said unto them again, "What then do you wish me to do with him, whom ye call king of the Jews?" And they cried out again, "Crucify 13 him!" And Pilate said unto them, 14 "What crime hath he committed?" But they cried out the more exceedingly, "Crucify him!" So Pilate, willing to content the 15 people, released Barabbas unto them: and when he had commanded Jesus to be scourged, delivered him up to be crucified.

Then the soldiers carried him 16 away into the hall called Pretorium, <sup>Abused by the soldiers.</sup> and call together the whole band; and they clothed him with purple, 17 and put a crown of thorns, and put it about his head, and began 18 to salute him, "Hail! king of the Jews." And they struck him on 19 the head with a cane, and spat on him; and bowing their knees, did him obeisance. And after mocking 20 ing him, they stripped him of the purple, and put his own clothes on him, and carried him out to crucify him. And they force one Simon, 21 a Cyrenian, who was passing by on his way from the country, the father of <sup>3</sup> Alexander and Rufus, to carry his cross. And they bring 22 him to a place called <sup>4</sup> Golgotha,

<sup>1</sup> Their spiritual king. See John xviii. 36.

<sup>2</sup> And therefore he thought that the people might wish to have him released.

<sup>3</sup> Persons well known when this gospel

was written.

<sup>4</sup> Probably, because malefactors were buried there,

CHAP. XV. which means a place of skulls.

23<sup>1</sup> And they offered him to drink ; wine, mingled with myrrh ; but he did not take it.

24 And when they had nailed him to the cross, they parted his garments, by casting lots for what each

25 should take. Now it was the third hour when they nailed him to the cross ; and this inscription of his accusation was written upon it,

26 " The king of the Jews." And with him they crucify two murderers, one on his right hand, and one

27 on his left ; by which this scripture was fulfilled ! " And he was numbered among lawless men." And

28 those who passed by reviled him, shaking their heads, and saying, " Ah ! *thou* that canst destroy the temple and build it in three days,

29 save thyself, and come down from the cross !" In like manner the chief priests, and the scribes also, jesting with each other, said, " He saved others, cannot he save him-

30 self ? Let this Christ, this king of Israel, now come down from the cross, that we may see and believe." Those also who were crucified with him, reproached him.

31 Now there was a darkness over all the land, from the sixth hour to the ninth hour. And in the ninth

32 hour Jesus cried with a loud voice, " Eloi, Eloi, lama sabachthani ?" which means, " My God ! my God ! why hast thou forsaken

33 me ?" Then some of those who stood by, said, " Behold ! he calleth for Elijah." And one ran and filled a sponge with vinegar, and

34 put it on a reed, and gave him to drink : *others* said, " Hold, let us see whether Elijah will come to

35 take him down." Then Jesus uttered a loud cry and expired. And the veil of the temple was rent in

36 two from the top to the bottom.

And when the centurion who was standing near over against him, saw that he expired after crying out so loudly, he said, " Certainly this man was a son of God."

And there were some women looking on afar off ; among whom was Mary Magdalene, and Mary the mother of James the <sup>1</sup> younger, and of Joses, and Salome ; who accompanied him also when he was in Galilee, and ministered unto him ; as well as many other women who had come up with him to Jerusalem.

And when the day of the preparation (which means the day before the Sabbath) was now far spent, Joseph of Arimathea, a <sup>2</sup> senator of rank, who himself also was expecting the kingdom of God, came and had the courage to go in to Pilate, and ask for the body of Jesus. And Pilate wondered that he should be dead already ; so he called the centurion, and asked if he had been some time dead ; and knowing it to be so from the centurion, he freely gave the body to Joseph ; who took it down, and wrapt it in a linen cloth, which he had bought, and laid it in a tomb hewn out of a rock, and rolled a stone to the entrance of the tomb. And Mary Magdalene, and Mary the mother of Joses, were looking on while he laid it there.

Now the Sabbath being past, Mary Magdalene, and Mary the mother of James and Salome, bought perfumed ointments to anoint Jesus. And very early in the morning of the first day of the week, the sun being about to rise, they went to the tomb. And they said to each other, " Who shall roll away for us the stone from the entrance of the tomb ?" (for it was very great) ; but when they looked, 4

Isaiah  
lii. 12.

Death of  
of Jesus.

CHAP.  
XVI.

Seen by  
the women.

Buried by  
Joseph.

CHAP.  
XVI.

Jesus is  
raised.

<sup>1</sup> Probably the same as is called, Matt. xxvii. 84. vinegar mingled with bitters.

<sup>2</sup> Inferior in age to James, son of Alphaeus.

<sup>3</sup> A member of the Jewish council.

CHAP. XVI. they saw that the stone was rolled away. So they went into the tomb, and saw a young man sitting on the right side, clothed in a long shining robe, and they were alarmed. Then he saith unto them, "Do not alarm yourselves: ye are seeking Jesus of Nazareth, who was crucified; he hath been raised up, he is not here: see the place where they laid him. But depart, tell his disciples and Peter, that he will go before you into Galilee; there he will see him as he told you." So they went out in haste, and fled from the tomb, for trembling and great amazement seized them; and they did not say any thing to any one, for they were afraid.

9 Now, after Jesus was risen, he appeared first, early in the morning of the first day of the week, to Mary Magdalene, out of whom he had cast several demons. She went, and told those who had been with him, as they mourned and wept; but they, though they heard that he was alive, and had been seen by her, believed not.

But after this he showed himself in another form to two of them, as they were walking on their way

into the country. And they went and told the rest, who would not believe even them.

Afterward he showed himself to the eleven themselves, as they were at meat, and upbraided them with their unbelief and perverseness of heart, for not believing those who had seen him after he was raised up.

And he said unto them, "Go ye into all the world, and preach the gospel to every creature. He who believeth it and is baptized will be saved, but he who believeth not shall be condemned. Now these signs will accompany believers; in my name they will cast out demons, they will speak new languages, they may take up serpents, and if they drink deadly poison, it will not hurt them: sick persons on whom they shall lay their hands will recover."

Then the Lord, after speaking thus unto them, was taken up into heaven, and sat on the right hand of God. And the apostles went forth and preached every where, the Lord working with them and confirming their preaching by the accompaniment of miracles.

<sup>1</sup> Under a different appearance, but without any real change in person or features.

<sup>\*</sup> In a state of salvation, or where salvation may be obtained.

<sup>2</sup> Was exalted to great glory.

## THE GOSPEL ACCORDING TO SAINT LUKE.<sup>1</sup>

**CHAP. I.**  
**Preface.** **S**INCE many have undertaken to prepare an account of those things, which are fully believed among us, even as they, who were eye-witnesses from the first, and ministers of the word, delivered them unto us; it hath seemed good to me also who having gained exact knowledge of every thing from the first, to write them unto thee, in order most excellent Theophilus, that thou mayest know the certainty of those things in which thou hast been instructed.

**CHAP. III.**  
**John the Baptist begins to preach;** In the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilene, Annas and Caiaphas being high-priests, the word of God came to John the son of Zacharias in the desert. And he went into all the country about Jordan preaching the baptism of repentance for the remission of sins, as it is written in the book of Isaiah, the prophet, who saith: "A voice of one crying in the desert, Prepare ye the

way of the Lord, make the paths straight for him. Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked places shall be made straight, and the rough ways shall be made smooth, and all men shall see the salvation of God."

Then he said to the multitudes that were coming forth to be baptized by him, "O brood of vipers! who hath warned you to flee from the judgments which are approaching? Bring forth fruits worthy of repentance, and do not say within yourselves, 'We have Abraham for our father,' for I say unto you, God is able of these stones to raise up children unto Abraham. And even now the axe is laid to the root of the tree; so that every tree, which beareth not good fruit, will be hewn down and cast into the fire." And the multitudes asked him, saying, "What must we do then?" And he answered, "Let him that hath two coats give one to him that hath none, and him that hath food do likewise." Then came together also to be baptized, and said

<sup>1</sup> This gospel was written for the use of the Gentile converts to Christianity, A.D. 63 or 64, and bears the name of Luke; who was very probably the same person as is also called Silas and Silvanus. He was the intimate friend of the apostle Paul, and accompanied him in several of his travels. He appears to have been a native of Antioch, and by profession a physician, Col. iv. 14. He tells us, in a concise handsomely written preface, with what religious solicitude he examined into the historical facts on which Christianity is founded, with what care and caution he had traced the stream to its source, and what application and study he had employed to digest and arrange these great events

in a clear and regular order. Such conduct marks his fidelity as an historian, and strongly prepossesses the reader in favour of the veracity and probity of the writer. Of all the writers of the New Testament, his works are written in the purest and most elegant Greek.

<sup>2</sup> Not in the strict order of time, but observing the series of leading facts.

<sup>3</sup> A man of senatorian rank, and perhaps a prefect or governor.

<sup>4</sup> Annas is called high priest, probably because being deposed by a heathen governor, the Jews still considered him as having a just claim to the office.

CHAP. unto him, "Master, what shall  
17. we do?" And he said unto them,

13 "Exact no more than what is ap-  
pointed you." Then the soldiers  
14 also asked him, saying, "And  
what must we do?" And he said  
unto them, "Use no violence nor  
injustice to any one, and be con-  
tent with your wages."

15 Now while the people was in ex-  
pectation, and all were reasoning  
in their breasts whether he were the  
Christ, John said unto them all,

16 "I indeed baptize you with water;  
but one mightier than I is com-  
ing, the string of whose shoes I  
am not worthy to untie, he will  
baptize you with a purifying spirit  
17 and with fire; whose fan is in  
his hand, and he will thoroughly  
cleanse his floor, and lay up the  
wheat in his garner; but will burn  
up the chaff with unquenchable  
18 fire." And with many other ex-  
hortations to this purpose, did he  
preach unto the people.

19 But Herod the tetrarch, being re-  
proved by him about Herodias his  
brother Philip's wife, and all his other  
20 evil deeds, added one more to them  
by shutting up John in prison,

21 Now when all the people had  
been baptized and Jesus was pray-  
ing after his baptism, the heaven  
22 was opened, and the holy spirit  
descended in a bodily form with a  
hovering motion like a dove upon  
him, and a voice came from hea-  
ven, saying, "Thou art my be-  
loved son; in thee I am well  
23 pleased." And this same Jesus  
was about thirty years of age when  
he began his ministry.

CHAP. Now Jesus returned from Jordan  
IV. full of a holy spirit, and was led  
by that spirit into the desert, where  
he was forty days under the trial  
2 of the devil. And in those days  
he ate nothing, but at the end of  
3 them, he was at last hungry. And

the devil said unto him, "As CHAP.  
thou art the son of God, command  
this stone to become bread." And 4

Jesus answered, "It is written, 'Man  
shall not live by bread alone, but  
by every word of God.'" And the 5  
devil brought him to a high moun-  
tain, and showed him all the king-  
doms of the earth in a moment of  
time, and said unto him, "I will 6  
give thee power over all these,  
and the glory arising from the pos-  
session of them, for unto me it is  
delivered, and to whomsoever I  
please, I give it. If therefore thou 7  
wilt worship me, all this shall be  
thine." And Jesus answered, "Be- 8  
gone, Satan! for it is written, 'Thou  
shalt worship the Lord thy God,  
and pay religious service to him :  
alone.'" And the devil carried him 9  
to Jerusalem, and set him on a wing  
of the temple, and said unto him,  
"As thou art the son of God, 10  
throw thyself down from this place;  
for it is written, 'He will give his 11  
angels charge concerning thee to  
keep thee safe, and on their hands  
will they bear thee up, lest at any  
time thou strike thy foot against a  
stone.'" And Jesus answered, "It 12  
is said, 'Thou shall not try the  
Lord thy God.'" And when the 13  
devil had ended every trial, he went  
from him for a time.

And Jesus returned in the power 14  
of the spirit into Galilee, and a re-  
port of him went forth into all the  
country round about. And he  
taught in their synagogues, and was 15  
applauded by all.

And he came to Nazareth, where 16  
he had been brought up, and went,  
as his custom was, on the Sabbath-  
day into the synagogue, and stood  
up to read. And the book of the  
prophet Isaiah was delivered unto  
him, and he opened the book at 17  
the place where it was written,  
"The spirit of Jehovah is upon 18

What  
happened  
in the sy-  
nagogue at  
Nazareth.

\* See Isaiah lxi. 1, 2, just before chap. xlix, in Selections from the Old Testament.

CHAP. IV. me, because he hath anointed me to publish glad tidings to the poor ;

he hath sent me to cure the broken hearted, to proclaim to the captive freedom, and to the blind recovery of sight, to set at liberty the 19 bruised ; to proclaim the year of 20 acceptance with Jehovah." And he closed the book, and gave it again to the *proper* officer, and sat down ; and the eyes of all in the synagogue were fixed upon him.

21. Then he began to say unto them " To-day this *part of* scripture is fulfilled in your ears."

22 And all gave their testimony of admiration to those graceful words which proceeded out of his mouth, and said, " Is not this the son of

23 Joseph ?" And he said unto them, " Ye will doubtless say unto me this proverb, " Physician heal thyself." What we have heard done *by thee* in Capernaum do 24 here also in thine own town. But verily I say unto you, no prophet is acceptable in his own town.

25 Now I say unto you : There were many widows in Israel in the days of Elijah, when the heaven was shut up *so that there was no rain* for three years and six months, when there was a great famine

26 throughout all the land ; yet to none of them was Elijah sent, but *he was sent* only to a widow at

27 Sarepta, a city of Sidon. And many lepers were in Israel, in the time of the prophet Elisha, yet none of them was cleansed ; but Naaman, 2 the Syrian, alone *was cleansed*."

28 And all in the synagogue were filled with anger when they heard 29 these things, and rose up, and drove him out of the city, and were for carrying him to the brow of the hill on which their city was built,

to throw him down headlong ; but he past through the midst of them, and departed. CHAP. IV.

And he went down to Caperna- 31 um, a city of Galilee, and taught <sup>Jesus cures</sup> them on the Sabbath days, and they <sup>an insane</sup> were greatly astonished at his doc- <sup>person,</sup> trine, for his word was with authority. And in the synagogue there 33

was a man with an unclean spirit, and he cried out with a loud voice,

" Ah ! what hast thou to do with 34 us, Jesus of Nazareth ? Art thou come to punish us ? I know thee, who thou art, the holy one of God."

And Jesus rebuked him, saying, 35 " Be silent, and come out of him."

And when the demon had thrown him in the midst of them he came out of him, without doing him any hurt. And all were struck with 36 astonishment, and spake among themselves, saying, " What a voice is this ! With authority and power he commandeth the unclean spirits and they come out." And a 37 report of him went abroad into every part of the country round about.

Then he arose and went out of the 38 synagogue into Simon's house. Now <sup>Peter's</sup> the mother of Simon's wife had <sup>mother-</sup> a great fever, and they besought him <sup>in law,</sup> for her. And he stood over her, 39

and rebuked the fever, and it left her, when immediately she arose, and waited on them. Now when 40 the sun was setting, all those who had any sick with various diseases, <sup>and many</sup> brought them to him, and he put <sup>others,</sup> his hands on every one of them, and cured them. Demons also 41

came out of many, crying out, and saying, " Thou art the son of God." But he rebuked them, and <sup>3</sup> suffered them not to speak, because they knew him to be the Christ.

<sup>1</sup> Show your power and beneficence at home as you have done elsewhere.

<sup>2</sup> Jesus meant to let them know that he would extend to strangers those instructions

and miracles of which they had showed themselves unworthy.

<sup>3</sup> He wanted not the testimony of madmen in his favour.

CHAP. Now, when it was day, he went  
V. forth into a lonely place, and the  
He preach- multitudes sought him, and came  
ed in differ- to him, and *would have* detained  
ent parts of him that he might not depart from  
Galilee. 43 them; but he said unto them, "I  
must preach the glad tidings of the  
kingdom of God to other cities also,  
for to this end was I sent." 44  
And he preached in the synagogues  
of Galilee.

CHAP. Now, as the multitude was press-  
V. ing upon Jesus, to hear the word of  
Call of Pe- God, while he stood by the lake of  
ter, James Gennesaret, he saw on the edge of  
and John. the lake two vessels, which the fish-  
ermen had left and were washing  
3 their nets. So he went into one  
of the vessels which was Simon's,  
and asked him to put off a little  
from the land; and he sat down  
and taught the multitudes out of  
4 the vessel. And when he had  
done speaking, he saith to Simon,  
"Launch out into the deep, and  
let down your nets for a draught." 5  
And Simon answered, "Master,  
we have toiled all the night, and  
have taken nothing; nevertheless  
at thy word, I will let down the  
6 net;" and on doing this, they en-  
closed a great multitude of fishes,  
and their net was going to break.  
7 Then they beckoned to their part-  
ners in the other vessel, to come  
and help them. And they came  
and filled both the vessels, so that  
8 they *almost* sank. Now Simon  
Peter seeing this, fell down at the  
knees of Jesus, saying, "Depart  
from me, for I am a sinful man, O  
9 Lord!" For astonishment seized  
him, and all his companions, at the  
draught of the fishes which they  
10 had taken; as it also did James and  
John, the sons of Zebedee, who  
were partners with Simon. But  
Jesus said to Simon, "Be not  
afraid, henceforth thou shalt<sup>1</sup> catch  
11 men." And when they had brought

their vessels to land, they left all CHAP.  
and followed him. V.

And while he was in a certain 12  
city, a man full of leprosy fell on his  
face, when he saw Jesus, and be- A leper  
sought him, saying, "Sir, if thou healed;  
wilt, thou canst make me clean." And Jesus stretched out his hand, 13  
and touched him, saying, "I will,  
be thou clean;" and immediately  
the leprosy departed from him.  
And Jesus charged him to tell no 14  
man: "But go," he said, "show  
thyself to the priest, and offer for  
thy cleansing as Moses command-  
ed, for a testimony unto them." But the report of Jesus spread abroad 15  
more and more, and great multi-  
tudes came together to hear him,  
and to be cured by him of their in-  
firmities. But he withdrew into 16  
desert places, and prayed.

On a certain day as he was teach- 17  
ing, and Pharisees and teachers of and a  
the law, who had come from every Paralytic.  
town of Galilee, and Judea, and  
from Jerusalem, were sitting by,  
the power of the Lord was with  
Jesus to cure the people. And be- 18  
hold! some men brought upon a  
couch a man with a palsy, and were  
seeking how to bring him in, and  
lay him before Jesus. But not 19  
finding any way to bring him in be-  
cause of the multitude, they went  
up to the housetop, *by the outer  
stairs*, and let him down through  
*the trap-door* in the roof, and so  
*brought him by the inner stairs*  
into the midst of them, in the pre-  
sence of Jesus. And when he saw 20  
their faith, he said, "Man, thy  
sins are forgiven thee!" Then 21  
the Scribes and the Pharisees began  
to reason among *themselves*, say-  
ing, "Who is this man that speak-  
eth so wickedly? who can forgive  
sins but God alone?" Now Jesus, 22  
perceiving their reasonings, an-  
swered, "Why are you reasoning

<sup>1</sup> By persuading them to obey the gospel.

CHAP. in your hearts? Which is easier?

V. to say, 'Thy sins be forgiven thee,' or to say, 'Arise, and walk;' but that ye may know that the son of man hath power on earth to forgive sins, (he saith to the sick of the palsy), 'I say unto you, Arise, and take up thy couch, and go to thy house.' And immediately he rose up before them, took  
25 up the couch on which he had been lying, and went home glorifying God. And great amazement seized all, and they glorified God; and  
26 were filled with fear, saying, 'We have seen strange things to-day.'

Levi or  
Matthew  
called.

27 After these things, *Jesus* went forth, and saw a taxgatherer, named Levi, sitting at the place where custom was received, and he said  
28 unto him, "Come with me;" and he left every thing and arose, and  
29 went with *Jesus*. And Levi made a great entertainment for him at his house, and there was a great company of taxgatherers and others  
30 at table with them. But the Scribes and Pharisees among them murmured against his disciples, saying, "Why do ye eat and drink with  
31 taxgatherers and sinners?" *Jesus* answered, "They that are well need not a physician, but they that  
32 are sick; I came not to call righteous men, but sinners to repentance."  
33 And some said unto him, "Why do the disciples of John fast often and pray, but thine eat and drink?" And he said unto them, "Do ye  
34 wish the companions of the bridegroom to fast, while the bridegroom  
35 is with them? But the days will come, when the bridegroom shall depart from them; then will they  
36 fast in those days." And to illustrate what he said, he spoke also these parables, "No one putteth a patch from a new garment upon an old one; if he does, he both maketh a rent in the new garment, and the patch from the new agreeth not

Disciples  
vindicated  
for not  
fasting;

with the old. And no one putteth CHAP. V.  
new wine into old skins; if he does, the new wine will burst those 37 skins and be spilled, and the skins be destroyed; but new wine must be put into new skins, and then both are preserved together."

Now on the first Sabbath of the CHAP. VI.  
second month, *Jesus* went through the corn fields, and the disciples and in plucking corn on the Sabbath.  
plucked the ears of corn and ate, rubbing them with their hands. But some of the Pharisees said unto them, "Why are ye doing what is not lawful to be done on the Sabbath?" And *Jesus* answered, 3  
"Have ye not read so much as this, what David did when himself and his companions were hungry; how he went into the house of God, 4 and took and ate the show-bread which the priests only are allowed to eat, and gave also to his companions." And he said unto them, 5  
"The son of man is master even of the Sabbath."

Now on another Sabbath he 6  
went into the synagogue and was teaching, and a man was there whose hand was withered, and the Scribes and the Pharisees watched him whether he would work a cure on the Sabbath, that they might find an accusation against him. But he 8  
knew their thoughts, and said to the man with the withered hand, "Rise up and stand in the midst:" and he arose and stood. Then said *Jesus* 9  
unto them, "I will ask you a question. Is it lawful to do good on the Sabbath, or to do evil? to save life or to destroy it?" And after 10  
looking round upon them all, he said unto the man, "Stretch out thy hand;" and he did so, and the hand was restored to its soundness like the other. Then they were 11  
wholly confounded, and debated with each other, what they should do to *Jesus*.

Now in those days he went out 12

CHAP. VI. to a mountain to pray, and continued all night in a <sup>1</sup> house of prayer to God. And when it was day, he called to him his disciples, and chose out of them twelve, whom he also named Apostles :

Chooses twelve Apostles.

- 14 1. Simon, whom he had also named Peter, and
2. Andrew his brother ;
3. James, and
4. John ;
5. Philip, and
6. Bartholomew ;
- 15 7. Matthew, and
8. Thomas ;
9. James, the son of Alphaeus, and
10. Simon, called \* Zelotes ;
- 16 11. Judas, the brother of James, and
12. Judas Iscariot, the <sup>3</sup> traitor.

Removes many disciples.

17 And Jesus went down with them, and stood in the <sup>4</sup> plain with a number of his disciples, and a great multitude of the people from all Judea and Jerusalem, and the sea-coast of Tyre and Sidon, who came to hear him and to be cured of their

18 diseases ; and those who were disturbed by demons were also cured.

19 And the whole multitude sought to touch him ; for power went out of him, and cured all.

Who are he happy

20 Then he lifted up his eyes towards his disciples, and said, " Happy are ye, poor in spirit, for your's

21 is the kingdom of God. Happy are ye who hunger now for truth and righteousness, for ye shall be filled. Happy are ye that weep now for your own sins and those of mankind, for ye shall laugh with joy at the reformation you

22 shall witness. Happy are ye when men shall hate you, and separate you from them, and reproach you, and revile you as evil-doers for the

sake of the son of man. Rejoice CHAP. VI. ye in that day, and leap for joy ; for behold ! your reward shall be great in heaven : for in like manner did their fathers to the prophets.

" But alas ! for you that are rich, 24 trusting in your riches, for ye are receiving your consolation. Alas ! for you that are filled with excess, 25 for ye shall hunger. Alas ! for you that laugh now for the pleasure which ease and luxury afford, for ye shall mourn and weep. Alas ! for you, when bad men 26 shall speak well of you : for in like manner did their fathers to the false prophets.

" But I say unto you my hearers, 27 Love your enemies, and to show that you love them, do good to those that hate you, bless those that curse you, and pray for those that injuriously treat you. Rather 29 than attempt to right yourself by angry contention or revenge, to him who smiteth thee on the one cheek offer the other also, and hinder not him who would take away thy cloke from taking away thy coat also. Be disposed to give to every one that asketh of thee, and from him who taketh away what is thine, do not demand it with rage and violence. And as ye wish men to do unto you, do ye even so to them. For if ye love them who love you, what is your reward ? for even the heathens love those who love them. And if ye do good to them who do good to you, what is your reward ? for even the heathens do the same. And if ye lend to those whom ye expect to return it, what is your reward ? for even the heathens lend to each other, expecting to receive as much in return. But

\* A proseucha, or oratory.

<sup>3</sup> So called from his being a warm and strenuous advocate for the Christian cause.

<sup>4</sup> This word is applied to Judas only in

this place, elsewhere he is said not to betray Jesus, but to deliver him up.

<sup>4</sup> A plain or level part of a mountain. See Matt. v. 1.

CHAP. VI. love your enemies, and do good, and lend, giving up nothing for lost; and your reward will be great, and ye will be sons of the Most High God; for he is kind to the

36 unthankful and to the wicked. Be ye therefore compassionate as your

37 Father also is compassionate. Judge not, and ye will not be judged; <sup>1</sup> condemn not, and ye will not be condemned; forgive, and ye will be forgiven; give and there will be given unto you good measure, *yea* measure pressed down and shaken together, and running over will be given into your <sup>2</sup> lap. For the same measure that ye give, will be given to you again."

Various precepts. 39 He also spake a parable unto them, *intimating the duty of those who teach others to be well instructed themselves, and to be blameless in their own lives.* "Can a blind man lead a blind man? Will not both fall into a ditch?"

40 A disciple is not above his teacher, but let every *disciple* be duly pre-  
41 pared as his teacher. And why dost thou behold the splinter in thy brother's eye, and considerest not the  
42 beam in thine own eye? Or how canst thou say to thy brother, 'Hold! brother; let me take away the splinter in thine eye,' whilst thou thyself beholdest not the beam in thy own eye. Thou hypocrite! first take away the beam out of thine own eye, and then wilt thou see clearly to take away the splinter that is in thy brother's eye.

43 "Now no good tree beareth bad fruit, and no bad tree beareth good  
44 fruit. Every tree is known by its own fruit; for figs are not gathered from thorns, nor the grape from  
45 the bramble bush. The good man out of the good treasury of his heart, bringeth forth what is good,

and the evil man, out of the evil CHAP. treasury of his heart bringeth forth VII. what is evil; for from the abundance of the heart his mouth speaketh. And why call ye me, 'Master, 46 Master,' and do not the things which I teach.

"Every one that cometh to me 47 and heareth these words, and doeth <sup>Who wise and who foolish.</sup> them, I will show you to whom he is like. He is like a man who built a house, and dug deep, and 48 laid its foundation on the rock, and when the flood arose, the stream beat vehemently against that house, but could not shake it, for it was founded on a rock. But he that 49 heareth, and doeth not, is like a man, who built a house upon the ground without a foundation, against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great."

Now when Jesus had ended all CHAP. these sayings in the ears of the VII. people, he went into Capernaum. And the servant of a certain centurion, who was dear to *his master*, <sup>a centurion's servant.</sup> was sick, and ready to die. And 3 having heard of Jesus, *the centurion* sent to him *some* elders of the Jews, beseeching him that he would come and recover his servant. And when they came to 4 Jesus, they entreated him earnestly, saying, "He is worthy to whom 5 thou wilt do this, for he loveth our nation, and hath himself built our synagogue." Then Jesus went with 6 them; and when he was now not far from the house, the Centurion sent friends to him, saying unto him, "Sir, trouble not thyself, for I am not worthy that thou shouldst come under my roof; and therefore 7 I did not take upon me to come unto thee myself, but speak a word *only*, and my servant will be well,

<sup>1</sup> By saying what degree of punishment a sinner deserves.

<sup>2</sup> The forepart of their long flowing dress,

which might be raised so as to be capable of receiving grain.

CHAP. VII. For even I who am a man under authority, have soldiers under me, 8 and I say to this *man*, 'Go,' and he goeth, and to another, 'Come,' and he cometh, and to my servant, 9 'Do this,' and he doeth it." Now when Jesus heard this, he wondered at him, and turning about, said to the multitude that was following him, "I say unto you, I have not found so great faith, no not in 10 Israel." And the messenger returned to the house, and found the servant well.

11 On the next day, Jesus was going to a city called Nain, and many of his disciples, and a great multitude, were going with him; 12 and as he came nigh the gate of the city, behold! a dead man was carried out, the only son of his mother, and she was a 'widow, and much people of the city was with 13 her. And when the Lord saw her, he took pity on her, and said, 14 "Weep not;" and he went up, and touched the bier, for the bearers stopt, and said, "' Young man, 15 I say unto thee, rise up." And the dead man sat up and began to speak; and Jesus presented him to 16 his mother. And fear seized on all, and they glorified God, saying, "A great prophet is raised up among us, and God hath kindly 17 considered his people." And this report concerning *Jesus* went forth through all Judea, and all the neighbouring country.

18 Now the disciples of John told him of all these things. And John called unto him two of his disciples, and sent them to Jesus, saying, "Art thou he that was to come? or should we look for another?" 20 When the men came to him, they said, "John the Baptist hath sent us to thee, to say, 'Art thou he

that was to come? or should we look for another?'" Now, immediately Jesus cured many of sicknesses, and torments and evil spirits, and kindly gave sight to many blind people; and then gave John's 22 disciples this answer, "Go, tell John what ye have seen, and heard. The blind receive sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised up, the poor have the gospel preached unto them. And happy is he, whoever 23 shall not offend because of me."

Now, when the messengers of 24 John departed, Jesus began to say unto the multitudes concerning John, "What went ye out into the desert to see? a reed shaken by the wind? But what went ye out 25 to see? a man clothed in sumptuous apparel? Behold! they who are richly dressed, and live luxuriously, are in palaces. But what 26 went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet: For this is 27 he of whom it is written, 'Behold! I send my messenger before thy face, to prepare thy way before thee.' For I say unto you, Among 28 those that are born of women, there is no greater prophet than John the Baptist; but the least in the kingdom of God, is greater than he." And all the people, and the taxgatherers, that heard *him*, thankfully received the kindness of God, and were baptized with *John's* baptism; but the Pharisees, and the teachers 30 of the law, rejected this intention of God towards them, not having been baptized by John."

Moreover, the Lord said, "To 31 what now shall I liken the men of this generation? and what do they resemble? They are like children of the Jews. sitting in the streets, and calling to 32

\* The four circumstances here mentioned with so much simplicity, and conciseness, tend to raise compassion more strongly,

than the most laboured amplification of art.

\* His mention of the youth of the deceased renders the description still more pathetic.

CHAP. VII. each other, and saying, ' We piped unto you, but ye danced not, we mourned to you, but ye wept not.'

33 For John the Baptist came neither eating bread, nor drinking wine, and ye say, ' He hath a demon,'  
34 The son of man came eating and drinking, and ye say, ' Behold a glutton, and a drunkard, a friend  
35 of taxgatherers, and sinners ! And yet wisdom is vindicated by all her children."

36 Then one of the Pharisees asked Jesus to eat with him ; so he went into the Pharisee's house, and took his place at the table. And behold a woman of the 'city, who had been

Jesus anointed with precious ointment.

37 formerly a person of bad character, knowing that he was at table in the Pharisee's house, brought an alabaster box of perfumed ointments ; and stood at his feet behind, *as he reclined upon the couch*, shedding tears on his feet, and wiping *them* with the hairs of her head, and kissing his feet, and anointing them with the ointment.

39 But when the Pharisee, who had invited him, saw this, he said within himself, " If this man were a prophet, he would have known who, and what kind of woman *this* is that toucheth him ; for she is a sinner."

40 Then Jesus said, " Simon, I have something to say unto thee." And he saith, " Master, say it." He commends the woman who did it.

41 That had two debtors, one of which owed him five hundred denarii, and 42 the other fifty. But as they were not able to pay, he freely forgave them both. Now, which of these, said he, will love him most ?"

43 Then Simon answered, " I suppose, he to whom most was forgiven." And Jesus said, " Thou

44 judgest rightly." Then turning

to the woman, he says to Simon, CHAP. VIII. " Seest thou this woman ? I came into thy house, and thou gavest me no water for my feet ; but she hath wetted them with her tears, and wiped them with her hair. Thou 45 gavest me no kiss ; but she, since I came in, hath not ceased to kiss my feet. My head with oil thou didst 46 not anoint ; but she hath anointed my feet with perfumed ointment. Wherefore I say unto you, because 47 she hath many sins to be forgiven, and an entire confidence of forgiveness, she loved much ; but that person to whom little is forgiven, loveth little. Then he saith to her, 48 " Thy sins are forgiven." And 49 the guests began to say within themselves, " Who is this that even forgiveth sins ?" But he said to 50 the woman, " Thy faith hath saved thee, go in peace."

Afterwards, Jesus journeyed CHAP. VIII. through every city, and village, preaching the gospel of the kingdom of God ; and the twelve apostles were with him : and certain women, that had been cured of evil 2 spirits and infirmities, Mary, called Magdalene, out of whom had gone many demons, and Joanna the 3 wife of Chuza, Herod's steward, and Susanna, and several others, and ministered to him of their substance.

Preaches in several places.

Now, as a great multitude assembled, and inhabitants of many 4 cities came together to him, he spake this parable. " A sower 5 went forth to sow his seed ; and as he was sowing, some fell by the road side, and was trodden underfoot, and the fowls of the air devoured it. And some fell upon a 6 rock, and as soon as it sprang up, withered away for want of moisture. And some fell among thorns, and 7

Parable of the sower.

<sup>1</sup> Capernaum.

<sup>2</sup> He knew her general character, but not her repentance, and amendment.

<sup>3</sup> Jesus knew the sincerity of her repentance.

CHAP. VIII. the thorns grew up with it, and choked it. And others fell on good ground, and sprang up, and bare fruit a hundred-fold." Upon saying these things he cried out, "He that hath ears to hear, let him hear."

Reason of speaking in parables. 9 Then his disciples asked him the meaning of this parable. And he said, "To you it is given to learn the hitherto unknown truths of the kingdom of God; but to the rest I speak in parables. So that *they are left to instruct themselves by such use of their reason as they would not make if they were taught in a plainer manner; for seeing they do not see, and hearing they do not understand.*

Parable explained. 11 "Now the parable is this. The seed is the word of God. Those by the road side, are the hearers 12 *that are so hardened in sin, that the devil cometh and taketh away the word out of their heart, lest they should believe, and be saved.* 13 Those on the rock are the hearers that receive the word with joy, but have no root, believing only for a short time, and in a season of trial 14 falling away. And that which fell among thorns, *resembles* those hearers who go away, and are choked with anxious cares about riches, and the pleasures of life; and bring forth no fruit to perfection. But that on the good ground, *resembles* those hearers, who with an honest and good heart, hold fast the word, and bring forth fruit with perseverance.

Great duty of attention. 16 "Now, no one who hath lighted a lamp, covereth it with a vessel, or putteth it under a couch, but setteth it on a stand, that they who 17 come in may see the light; for nothing is hidden *under the veil of parable*, that will not come to

light, nor laid up in secret, that will not be known, and brought out to view. Take heed, therefore, 18 how ye hear, for to him who hath *improved what he hath, more* will be given, and from him that hath not *made any improvement*, even what he thinketh himself to have, will be taken away."

Now, his mother and his brethren had come to the place where he was, but were not able to speak to him because of the multitude; and some told him, saying, "Thy mother and thy brethren are standing without, desiring to see thee." But he answered, "My mother and my brethren are these that hear the word of God, and do it."

And on a certain day he went into a vessel, with his disciples, and said unto them, "Let us cross to the other side of the lake;" and they set out. But as they were sailing, he fell asleep, and a storm of wind came down upon the lake, and they were filling *with water*, and were in danger. And they came to him, and awoke him, saying, "Master, master, we are lost." Then he arose and rebuked the wind, and the raging of the water, and they ceased, and there was a calm. And he said unto them, 25 "Where is your faith?" And they said to each other with fear, and astonishment, "Who is this? for he commandeth even the winds and the water, and they obey him."

Now, Jesus called the twelve apostles together, and gave them power and authority over all <sup>de-</sup>mons, and to cure <sup>diseases</sup>. And he sent them forth to preach the kingdom of God, and to heal the sick, and said unto them, "Take nothing for your journey, neither staves, nor bag, nor money, nor

<sup>1</sup> Their obduracy, is the devil that taketh away the word.

<sup>2</sup> To restore persons insane, in all different

degrees, to a right mind.

<sup>3</sup> Of a kind different from madness, as lameness, blindness, &c.

CHAP. IX. two coats a piece. And into whatsoever house ye go, there abide, and leave it not. And whosoever shall not receive you when ye go from that city, shake off the very dust from your feet, for a testimony against them. So they went forth, and past through the villages preaching the gospel, and healing every where.

10 And the apostles returned, and told Jesus what they had done: and he took them with him, and withdrew privately to a lonely place

11 of a city called Bethsaida. But the multitudes found it out, and followed him; and he received them, and talked with them concerning the kingdom of God, and cured those that had need of healing.

12 Now when the day began to wear away, the twelve came to him, and said, "Let the multitude depart, that they may go into the towns, and country round about, and lodge, and get provision, for we

13 are here in a lonely place." But he said unto them, "Do ye give them to eat." And they said, "We have no more than five loaves and two fishes, and therefore we cannot feed them, unless we should go and buy food for all this people."

14 Now, they were about five thousand men.

15 Then he said to his disciples, "Make the men sit down in companies of fifty," And they made

16 the men sit down accordingly. So he took the five loaves, and two fishes, and looking up to heaven, blessed God, and brake the loaves; and gave to the disciples to set before the multitude. And all ate and were filled; and twelve panniers of remaining fragments were taken away.

18 And after he had been praying in a retired place, he asked those disciples that were with him, say-

ing, "Whom do the multitudes say that I am." And they answered, "John the Baptist, but some Elijah, and others that one of the old prophets is risen again." And he said unto them, "But whom say ye that I am?" Then Peter answered, "The Christ of God."

But he charged them to tell no man this thing, adding, "The son of man must suffer many things, and be rejected by the elders, and chief priests and scribes, and be slain, and be raised up on the third day."

He said, moreover, to them all, "If any one is willing to come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever desireth to

24 save his life by unworthy means, shall lose it; but whosoever shall lose his life for my sake, he will save it. For what is a man profited, if he gain the whole world, and lose himself? For whosoever shall be ashamed of me, and of my words, of him will the son of man be ashamed, when he cometh in his own glory, and the glory of the Father and of the holy angels. Now I tell you of a truth, There are some of those who stand here who will not taste of death, until they have seen the kingdom of God."

Then about eight days after this, Jesus took with him, Peter, and John, and James, and went up a

mountain to pray. And while he was praying, the appearance of his face was altered, and his raiment became white and glistering. And behold! two men talked with him; and these were Moses and Elias, who appeared in glory, and spoke of his decease which he was about to accomplish at Jerusalem. Now Peter, and those who were with him, were heavy with sleep, and waking they saw his glory, and those two men with him. And as the

CHAP. IX.

Peter acknowledges him to be the true Messiah.

Danger of being ashamed of Christ.

Transfiguration.

<sup>1</sup> The power of God displayed in judgment upon the Jews.

CHAP. IX. *men* were parting from him, Peter said to Jesus, "Master, it is better for us to continue here; and let us make three tents, one for thee, and one for Moses, and one for Elias:"

34 not knowing what he said. And while he thus spake, a cloud came and overshadowed them, and *the disciples* feared when *these men* 35 entered into the cloud. And a voice came out of the cloud, saying, "This is my beloved son, 36 hear ye him." And after the voice, Jesus was found alone, and the *disciples* kept the matter secret, and told no one at that time any thing of what they had seen.

37 On the next day, when they were come down from the mount, a great multitude met him. And, behold! a man of the multitude 38 cried out, saying, "Master, I beseech thee, look with favour on my 39 son, for he is my only child; and lo! a spirit seizeth him, and immediately crieth out, and shaketh him violently, so that he foameth, and after bruising him much, hardly goeth away from him; and I besought thy disciples to cast it out, 41 and they could not." Then Jesus said, "O faithless and perverse race, how long shall I be with you and endure you? bring thy son 42 hither to me." And whilst he was coming near, the demon dashed him on the ground, and threw him into violent convulsions. Then Jesus rebuked the unclean spirit, and cured the child, and delivered 43 him to his father. And all were greatly amazed at the mighty power of God.

Jesus foretells his sufferings. But while they were all wondering at all the things which Jesus had done, he said unto his disciples, "Let these words sink down into your ears; for the son of man is about to be delivered into the 45 hands of men." But they under-

stood not this matter, and it was hidden from them, and they were afraid of asking him about it.

Now a dispute arose among 46 them, which of them should be greatest. But Jesus perceiving the thought of their heart, took a little child, whom he set by him, and said unto them, "Whosoever shall 48 receive one *like* this little child in my name, receiveth me, and whosoever receiveth me, receiveth him who sent me; for he that is least among you all, shall be the greatest."

Now, when the time for his departure out of this world was drawing nigh, he set his face stedfastly to go to Jerusalem; and sent messengers before him, who went into a village of the Samaritans, to prepare for him; but they would not 53 receive him, because his face was directed towards Jerusalem. But 54 when his disciples James and John saw this, they said, "Master, shall we command fire to come down from heaven to consume them, even as Elijah did? But he turned and rebuked them, saying, "Ye know not what spirit ye are of; for the son of man came not to destroy men's lives, but to save them." So they went to another town.

As they were going on the way, 57 a certain man said to him, "Sir, I will accompany thee whithersoever thou goest." And Jesus said unto him, "The foxes have holes, and the birds of the air have roosts, but the son of man hath not where to rest his head." He said also to another, "Come with me." But he answered, "Sir, suffer me first to go, and when my father dies, to bury him." And Jesus said unto him, "Let the dead bury their own dead, but go thou, and publish abroad the kingdom of God."

\* No place that he can properly call his home.

CHAP. And another also said, "Sir, I will  
1X. follow thee, but suffer me first to  
62 settle my affairs at home." But  
Jesus said unto him, "No one  
that looketh behind him, after  
putting his hand to the <sup>1</sup> plough, is  
fit for the kingdom of God."

CHAP. Now, after this, the Lord ap-  
X. pointed seventy others, *besides the*  
*twelve apostles*, and sent them two  
and two before him into every city  
and place, whither he himself was  
about to come; and he said unto  
2 them, "The harvest indeed is  
plenteous, but the labourers are  
few; pray ye therefore the owner  
of the harvest, that he would send  
forth labourers into his harvest.  
3 Depart, behold! I send you as  
4 lambs among wolves. Carry nei-  
ther purse, nor bag, nor sandals,  
*beside what you have on*, and <sup>a</sup> sa-  
5 lute no one by the way; and into  
whatsoever house ye enter, first say,  
6 "Peace be to this house." And if  
the son of peace be there, your  
peace shall rest upon it; if not, it  
7 will turn to you again. And re-  
main in the same house, eating  
and drinking such things as they  
give; for the labourer is worthy of  
his hire. Go not from house to  
8 house. And when ye are enter-  
tained in any city which ye enter,  
eat such things as are set before  
9 you. Cure the sick that are there-  
in, and say to the people, 'The  
kingdom of God is nigh unto you.'  
10 But into whatsoever city ye enter,  
and they receive you not, go forth  
into the streets of it, and say,  
11 'Even the dust of your city which  
cleaveth to us, we wipe off against  
you; notwithstanding be sure of  
this, that the kingdom of God is  
12 nigh unto you.' I say unto you,

It will be more tolerable in the CHAP.  
great day, for Sodom, than for that X.  
city.

"Alas! for thee, Chorazin! 13  
alas! for thee Bethsaida! for if the Jesus la-  
mighty works which have been ments the  
done in you, had been done in sad case of  
Tyre and Sidon, they would have those cities  
repented long ago, sitting in sack- which re-  
cloth and ashes. But it will be jected him.  
14 more tolerable for Tyre and Sidon  
in the judgment, than for you. And 15  
thou Capernaum, which art exalted  
to heaven, shalt be brought down  
to the grave. He that heareth you 16  
heareth me, and he that despiseth  
you despiseth me, and he that de-  
spiseth me despiseth him that sent  
me."

Then the seventy returned with 17  
joy, saying, "Master, even the de- Gives fur-  
mons are subject to us through ther direc-  
thy name." And he said unto them, tions to the  
18 <sup>a</sup> "I beheld Satan fall like lightning seventy.  
from heaven. Lo! I give you au- 19  
thority to trample on serpents and  
scorpions, and power over all the  
strength of the enemy, and nothing  
shall by any means hurt you. Yet 20  
rejoice not *so much* in this that the  
spirits are subject to you, but rejoice  
rather that your names are <sup>a</sup> written  
in heaven."

At that time the spirit of Jesus 21  
was exceedingly joyful, and he said, Thanks  
"I give glory to thee O Father, God for his  
Lord of heaven and earth, for impartial  
showing these things to poor and goodness.  
humble persons, which thou hast  
*permitted to be* hidden from men  
of understanding: yea, O Father,  
I thank thee, because it thus seem-  
ed good in thy sight. All things 22  
*relating to the salvation of men*,  
were delivered to me by my Father,  
and no one knoweth <sup>b</sup> who the son

<sup>a</sup> After he has engaged to act a decided part.

<sup>b</sup> Do not waste your time in more ceremony than true civility requires.

<sup>c</sup> By Satan's falling from heaven, is meant

the decline and overthrow of vice and wickedness.

<sup>d</sup> That you are blessed with such means as rightly used will ensure your future bliss.

<sup>e</sup> His true character and office.

CHAP. X is, but the Father, and who the Father is, but the son, and he to whom the son is willing to reveal him." Then he turned to his disciples, and said privately to them, "Happy are the eyes which see the things which ye see. For I tell you, many prophets and kings desired to see the things which ye see, but saw them not, and to hear the things that ye hear, and heard them not."

25 And behold ! a teacher of the law rose up to try him, and said, "Master, what shall I do to inherit eternal life?" Jesus said unto him, "What is written in the law ; what readest thou there ?" He answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself." 28 Then Jesus said unto him, "Thou hast answered rightly ; do this, and 29 thou shalt live." But he desiring to justify himself, *by having it appear how well he had observed the law*, said unto Jesus, "And who is my neighbour?" And Jesus replied:

30 "A man of Jerusalem, on his way to Jericho, fell among robbers, who stripped, and beat, and left him half dead. Now, a priest happened to be going down the same road, and when he saw him, he 32 passed by on the other side. And in like manner a Levite also came to the place as he went along, and saw him, but passed by on the other 33 side. But a Samaritan on his journey came to the place, and when he 34 saw him took pity on him, and went up to him, and bound up his wounds, pouring upon them oil and 35 wine. And on the morrow, when he went away, he took out two pieces of money, and gave them to the host, saying, 'Take care of him ; and whatever thou shalt spend besides, at my return I will

repay thee.' Which now of these three, thinkest thou, was neighbour to him who fell among robbers?" And the teacher of the law, said, 37 "He who showed pity to him." Then said Jesus unto him, "Go, and do thou likewise."

Now, on his way, he went into a village, where a woman, named Martha, entertained him in her house. And she had a sister called Mary, who was sitting down at the feet of Jesus, and listening to his discourse. But Martha harassed herself with making great preparation for his entertainment, and came to him, and said, "Master, carest thou not that my sister leaves me to prepare alone? Bid her, therefore, help me." But Jesus answered, "Martha, Martha, thou art anxious and troubled about many things ; but there is one thing necessary ; and Mary hath chosen the good part which shall not be taken from her."

After Jesus had been praying in a house of prayer, one of his disciples said to him, "Master, teach us to pray, as John also taught his disciples." And he said unto them, "When ye pray, say, 'Our Father, sanctified be thy name. Thy kingdom come. Give us day by day the food sufficient for us. And forgive us our sins ; for we also forgive every one who trespasseth against us. And bring us not into temptation.'"

And he said unto them, "Should any of you go to his friend at midnight, and say, 'Friend, lend me three loaves, for a friend of mine on a journey is come to my house, and I have nothing to set before him.' Though he within should answer, 'Do not trouble me, the door is now shut, and I and my children are in bed ; I cannot get up to give thee ;' yet I say unto you, if he will not get up and give him because he is his friend, he will rise

CHAP. XI.

Jesus gives a form of prayer.

Duty of fervency in prayer.

CHAP. XI. and give him what he wanteth because of his<sup>1</sup> importunity. I also

9 say unto you, 'Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened

10 unto you.' For every one that asketh, receiveth: and he who seeketh, findeth: and to him who knocketh, it shall be opened.

11 "Now, what father among you, God kinder than man. if his son ask of him a loaf, will give him a stone? Or if he ask a

fish, will give him a serpent in its stead? Or if he ask an egg, will

12 he give him a<sup>2</sup> scorpion? If ye then who are evil, know how to give good gifts unto your children; how much more will *your* heavenly father give *his* holy spirit to them that ask him?"

13 Jesus cures a dumb man. And he was casting out a demon that was dumb, and when the demon was gone out, the dumb man spake, and the multitude wonder-

14 ed. But some of them said, "He casteth out demons through Beelzebub, the prince of the demons."

15 And others, trying him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, "Every kingdom divideth

against itself must be brought to desolation, and a house *divided*

16 against itself must fall. Now, in like manner, if Satan also be divided against himself, how can his kingdom stand? *I appeal to you*

because ye say that I cast out demons through Beelzebub. But if I cast out demons through Beelzebub, through whom do your<sup>3</sup> sons

cast them out. They therefore shall 17 condemn you. But if I by the finger of God, cast out demons, then the kingdom of God is come

unto you. When a strong man armed guardeth his habitation, his goods are in peace; but when a 21 stronger than he shall come upon him, and overcome him, he taketh 22 from him all his armour in which he trusted, and divideth his spoils. He that is<sup>4</sup> not with me is against 23 me, and he that gathereth not with me, scattereth.

"When the unclean spirit is gone 24 out of a man, it passeth through dry places, in search of rest, and finding none, it saith, 'I will turn back to my house, whence I came;' and 25 when it cometh, findeth *the house* swept and set in order; then it go- 26 eth and taketh with it several other spirits more evil than itself, which go in, and dwell there. So the last state of that man becometh worse than the first."

Now, whilst he was saying this, 27 a woman among the crowd lifted up her voice, and said unto him, "Happy is the womb which bare thee, and the paps which thou hast sucked!" But he said, "Yea, ra- 28 ther happy are they who hear the word of God, and keep it."

Then as the multitudes were 29 crowding together about him, he began to say, "This is a wicked race, it seeketh after a sign; and there shall no sign be given it, but the sign of Jonah the prophet. For as 30 Jonah was a<sup>5</sup> sign to the Ninevites, so will the son of man be also to this race. The queen of the south will 31 rise up in the judgment with this race of men, and will condemn it; for she came from a remote part of the earth to hear the wisdom of Solomon; and behold! something greater than Solomon is here.

<sup>1</sup> God cannot be importuned; but frequently and earnestly to ask for his blessing, becomes dependent creatures, and tends to make them fit objects of his goodness.

<sup>2</sup> There is a general resemblance between the body of a white scorpion, and an egg.

<sup>3</sup> Those who practice the art of medicine.

Hence we may conclude, that casting out demons was in some cases within the ordinary power of medicine.

<sup>4</sup> Showing it by such methods as are before noticed.

<sup>5</sup> By denouncing the judgments of God, if they did not repent.

CHAP. XI. The men of Nineveh will rise up in judgment with this race, and will condemn it; for they repented at the preaching of Jonah, and behold! something greater than Jonah is here.

33 "Now no one lighteth a lamp to put in a secret place, or under a measure, but upon a stand, that they who come in may see the

34 light. The eye is the lamp of the body; when therefore thine eye is sound, thy whole body is enlightened, but if it be disordered, then 35 thy body is in darkness. Take heed therefore, that the light which 36 is in thee be not darkness: then if thy whole body be enlightened, without any dark part at all, it will be altogether so enlightened, as when the lamp set on a stand enlighteneth thee with its brightness."

37 Now after he had spoken this, a Pharisee asked him to dine with him; so he went in and sat down

38 to table. But when the Pharisee saw that he did not wash his hands in water before dinner, he was 39 astonished. And the Lord said unto him, "Now ye Pharisees make clean the outside of the cup and dish, but leave the inside full 40 of rapine and wickedness. Ye foolish men! Doth not he who cleaneth the outside usually clean 41 the inside also? Rather than attend to external washings give alms according to your ability, and behold! all things are clean to you."

42 "Alas! for you Pharisees, for ye pay tithe of mint and rue and every herb, but pass over justice and the love of God: these things ye ought to do, and not leave the 43 other undone. Alas! for you Pharisees, for ye love the first seats in the synagogues, and greetings in 44 the streets. Alas! for you Scribes and Pharisees, hypocrites! for ye

are like decayed tombs, and men are not aware, when they walk upon them." Then one of the 45 teachers of the law answered, "Master! by saying these things thou reproachest us also." But he 46 said, "Alas! for you also, ye teachers of the law, for ye load men with burdens heavy to be borne; but ye yourselves touch not the burdens with one of your fingers. Alas! for you, because 47 ye build the tombs of the prophets, and your fathers slew them. For 48 thus ye declare that ye consent not to the deeds of your fathers, knowing them to be wrong, since they indeed killed them, and ye build their tombs. Yet so ill-disposed are ye, that ye will act directly opposite to your own convictions. Wherefore besides what I think 49 of you, the wisdom of God hath also said, 'I will send unto them prophets and apostles, and some of them they will kill, and persecute others,' so that the blood of all the 50 prophets which has been shed from the foundation of the world, will be required of this generation; from the blood of Abel to the blood 51 of Zachariah, who perished between the altar and the temple; yea I say unto you so great will be your wickedness and so exemplary your punishment, that it will seem as if it was required of this very generation. Alas! for you ye 52 teachers of the law, for ye have taken away the key of knowledge, so that ye go not in yourselves, and hinder those that are going in."

Now while he was saying these 53 things unto them, the Scribes and the Pharisees began to be greatly enraged, and to provoke him to speak rashly of other matters, lying in wait for him, and seeking to catch something out of his

\* The understanding.  
• Mental or corporeal.

\* The wisdom of God means the wise God.

CHAP. XI. mouth by which they might accuse him.

CHAP. XII. When many thousands of the multitude were gathered together, so that they trod upon each other, Jesus began to say to his disciples, "Above all things beware of the leaven of the Pharisees, which is 2 hypocrisy; for there is nothing covered, which shall not be laid open, and hidden that will not be 3 known. Whatsoever thing, therefore, ye have said in darkness, shall be heard in the light, and that which ye have said in the ear in closets, shall be as *generally known* as if it was published aloud upon the house tops.

4 "Now I say unto you, my friends, Fear not those who kill the body, and afterwards can do 5 no more; but I will show you whom to fear. Fear him, who after having killed hath power to cast into hell: yea I say unto you fear 6 him. Are not five sparrows sold for two farthings? yet even one of these is not forgotten before God: 7 but the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows."

8 "I say also unto you, Whosoever shall acknowledge me before men, him the son of man also will acknowledge in the presence of the 9 angels of God. But he who denieth me before men, shall be denied in the presence of the angels 10 of God. And every one who speaketh a word against the son of man may be forgiven, but he who <sup>1</sup> speaketh wickedly against the holy spirit will not be forgiven.

11 "And when ye are brought to synagogues, and before rulers and magistrates, be not anxious how

ye must defend yourselves, or what ye must say, for the <sup>holy</sup> spirit will teach you at that moment what ye ought to say." CHAP. XII.

Then one of the multitude said 13 unto him, "Master, bid my brother give me my share of *our* inheritance." But Jesus said, "Man, who set me over you as 14 a judge or a divider?" And he 15 said unto those *about him*, "Take heed and beware of immoderate desires, for *the real enjoyment* of a man's life dependeth not on the abundance of his possessions."

Then he spoke a parable unto 16 them: "The ground of a rich man brought forth plentifully, and he reasoned within himself, 'What shall I do, for I have no place 17 where I can store my crops?' And he said, 'This will I do, 18 I will take down my barns, and build greater, and there I will store all my produce and my goods. And I will say to my soul, Soul 19 thou hast many goods laid up for several years, take thine ease, eat, drink, regale thyself.' But God 20 said unto him, 'Thoughtless man! this night shall thy soul be required of thee, where then will these things be which thou hast provided! So it is with that 21 person who layeth up treasure for himself, and is not rich towards God.'"

Then he said to his disciples, 22 "Therefore I say unto you, be not anxious for your life what ye must eat, nor for your body what you must put on. Life is better than food; 23 and the body than raiment. Consider the ravens, they sow not, neither do they reap, they have neither storehouse nor barn; yet God feedeth them. How much better are ye than the birds. Now which 25

<sup>1</sup> He who resists all the evidence arising from the miracles of Jesus and his apostles, cannot be brought to repentance, and there-

fore cannot be forgiven.

<sup>2</sup> You will be miraculously directed what to say.

CHAP. XII. of you, with all his anxiety can add a single cubit to his life. If 26 then ye cannot do the least thing, why are you anxious about 27 the rest? Consider how the lilies grow, they neither labour nor spin; but I say unto you, Even Solomon in all his glory was not 28 arrayed like one of these. If God then so clothe the herb which to-day flourisheth in the field, and to-morrow is cast into the furnace; how much more will he clothe you, 29 O ye of little faith? Wherefore seek not with anxiety and suspense what ye must eat, or what ye must drink, for all these things the nations of the world are seeking after, and your Father knoweth that 30 ye need these things. But seek rather the kingdom of God, and all these things *with a moderate degree of care and diligence* shall be added unto you. 31 "Fear not, little flock, for it is your Father's good pleasure to give you the *happiness of his heavenly kingdom*. *Rather than lose this happiness* sell your substance, and give alms: provide yourselves purses that decay not, a treasure in the heavens which never will be spent, where no thief approacheth, 32 nor moth consumeth. For where your treasure is, there will your heart be also. 33 "Let your loins be girded about, and your lamps burning, and be yourselves like servants expecting their master's return from the wedding feast, that as soon as he cometh, and knocketh, the door 34 may be opened for him. Happy are those servants whom their master when he cometh shall find watching. Verily I say unto you, he will gird himself, and set them down to table, and come and wait 35 upon them. And if he come in

the second watch, or come in the third watch, and find *them so prepared*, happy are those servants. Now ye know this, that if the 36 master of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken into. Therefore be ye also 37 ready, for the son of man <sup>cometh</sup> at an hour when ye think not." Then Peter said unto him, "Mas- 38 ter, speakest thou this parable unto us, or to all likewise?" And the Lord said, *intimating that he meant it for all according to their respective abilities, and opportunities of doing good*, "Who then is that prudent and faithful steward, whom his master will place over his household, to give them their portion of food in due season. Hap- 39 py is that servant whom his master at his coming shall find so doing. Verily I say unto you, he will 40 make him ruler over all his substance. But if that servant shall say in his heart, 'My master is long in coming,' and begin to beat the men-servants, and the maid-servants, and to eat and drink, and be drunken; the master of that 41 servant will come in a day when he looketh not for him, and in an hour of which he is not aware, and will cut him asunder, and appoint him his portion with the unfaithful. 42 "And that servant who knew his master's will, and prepared not *himself*, nor did according to his will, shall be beaten with many stripes. But he who knew it in a much less degree, and committed things worthy of stripes, shall be 43 beaten with few stripes; for of every one, to whom much was given, will much be required, and the more will be demanded where much was entrusted. 44

\* Jesus probably meant his coming at the destruction of Jerusalem. To Christians in

general each man's death may be considered as the coming of Christ.

CHAP.  
XII.

The abuse  
of Christ's  
religion.

“You will have great need of vigilance, and preparation, since divisions and persecutions will prevail; for I came to send fire on the earth; and what do I wish more, since it is already kindled? Now this I wish. I have a baptism to be baptized with, and how am I distressed until it be accomplished! Think ye that I came to give peace on earth. I say unto you, No, but only division. For henceforth, if there be five in one house, three will be divided against two, and two against three. A father will be divided against his son, and a son against his father, a mother against her daughter, and a daughter against her mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.”

Then he said also to the multitude, “When ye see a cloud rising from the west, ye say, ‘It will be rain very shortly,’ and so it is. And when the south wind blows, ‘ye say it will be hot,’ and so it is. Ye hypocrites! ye can discern the appearance of the sky and the earth, how is it that ye do not discern this season by comparing the language of the ancient prophets with the events and circumstances of the present times? Why do ye not make use of the advantages you possess, and of your own accord judge rightly? Be assured that calamity is impending, and as in other cases, so in this I advise you to strive to escape it. When thou goest with thine adversary to the magistrates, do all thou canst on the way to free thyself from him, lest he take thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I say unto thee, thou mayest not come out thence, until thou hast paid the very last farthing.”

Duty of  
judging  
rightly.

\* He means his death.

Now some came to tell Jesus at that time concerning those Galileans, whose blood Pilate had mingled with their sacrifices. Jesus answered, “Think ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, No; but unless ye repent, ye will all perish in such a manner. Or those eighteen, on whom the tower in Siloam fell and slew them; think ye that they were sinners above all the inhabitants of Jerusalem. I tell you, No; but unless ye repent, ye will all perish in like manner.”

He spake also this parable. “A man had a fig-tree planted in his vineyard, and he came seeking fruit upon it, but found none. Then he said to the dresser of his vineyard, ‘Lo! these three years I come seeking fruit on this fig-tree and find none; cut it down, why doth it even encumber the ground?’ But he answered, ‘Master, let it alone this year also, until I dig about it and dung it; then perhaps it may bear fruit: if not, afterwards cut it down.’”

CHAP.  
XIII.

The punishment  
of some a  
warning to  
others.

Parable of  
the barren  
fig-tree.

Now, while he was teaching in one of the synagogues, on the Sabbath, behold! there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could not look up at all. And when Jesus saw her, he called to her, and said, “Woman, thou art loosed from thine infirmity:” And he laid his hands upon her, and immediately she became straight, and glorified God. But the ruler of the synagogue being displeased because Jesus had healed her on the Sabbath, said to the multitude, “There are six days in which work should be done, come therefore in them, and he healed, and not on the Sabbath-day.” Upon this the Lord answered, “Thou

Jesus cured  
an infirm  
woman of  
the Sabbath.

\* In the Roman war.

CHAP. XIII. hypocrite! doth not any of you loose his ox or his ass from the stall on the Sabbath, and lead him away to water him? And ought not this woman, a daughter of Abraham, whom Satan hath bound, lo! these eighteen years, be loosed from this bond on the Sabbath-day." And when he had said these things, all his opposers were ashamed, and all the multitude rejoiced at all the glorious things done by him.

22 And he taught in cities and villages as he pursued his way to Jerusalem. Then one said unto him, "Master, will but few be saved?"

24 And Jesus said unto them, "Strive to enter in by the strait door; for many, I say unto you, will seek to enter in, but *for want of being sufficiently active and zealous*, will not be able. When once the master of the house hath risen to shut the door, though ye begin as ye stand without to knock at the door, and say 'Master, master, open to us;' he will answer, 'I know not whence ye are.' Then ye will begin to say, 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' And he will say, 'I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.' There will be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves turned out. And there will come from the east, and from the west, and from the north, and from the south, *those who will sit at table in the kingdom of God*.

30 But behold! some that are last will be first, and there are first who will be last."

31 The same day some Pharisees came to him, and said, "Go, de-

Impenitent Jews to be rejected.

part from this place, for Herod meaneth to kill thee." And he saith unto them, "Go, tell that crafty, cruel prince, behold! I cast out demons, and perform cures to-day and to-morrow, and on the third day I end my course. But I must needs go on to-day, and to-morrow, and on the third day I must die; for it cannot be that a prophet perish out of Jerusalem.

"O Jerusalem! Jerusalem! that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her brood under her wings! but ye would not. Behold! your habitation shall be left by you desolate; and verily I say unto you, ye will not see me, until the time will come when ye shall say, "Blessed is he who cometh in the name of the Lord."

And as Jesus was eating on a Sabbath, in the house of one of the rulers, a Pharisee, they maliciously watched him. And behold! there was before him a certain man that had a dropsy. Wherefore Jesus spake to the teachers of the law and Pharisees, saying, "Is it lawful to heal on the Sabbath?" And they were silent. And he took, and healed him, and sent him away, and said unto them, "Which of you, if an ox or an ass fall into a pit will not immediately draw him out on the Sabbath-day?" And they were not able to answer these things.

Then on occasion of his observing how the guests chose out the first seats, he spake this parable. "When thou art invited by any one to a marriage feast, do not place thyself on the first seat, lest a more honourable man than thou have been invited; and he that invited thee and him come and say to thee,

CHAP. XIV.

Jesus disregards Herod Antipas;

laments over Jerusalem;

CHAP. XIV.

cures a dropsical man on the Sabbath.

Modesty and humility recommended;

\* In the popular language of the Jews, diseases and infirmities were attributed to the

agency of supposed evil spirits.  
\* In a short time.

CHAP. XIV. 'Give place to this man;' so thou wilt begin with shame to take the lowest place. But when thou art invited, go and take the lowest place, that when he who invited thee cometh, he may say unto thee, 'Friend, go up higher:' then thou wilt have respect in the presence of the guests. For every one that exalteth himself shall be brought low, and he that humbleth himself shall be exalted."

12 Then he said also to him that invited him, "When thou makest a dinner or a supper, invite not *always* thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours, lest they also invite thee again, and recompence be made thee. But when thou makest a feast, invite the poor, the maimed, the lame, the blind, because they cannot recompense thee; and thou shalt be happy, for thou shalt be recompensed at the resurrection of the righteous."

15 Now, when one of the guests heard these things, he said unto Jesus, "Happy is he who eateth bread in the kingdom of God."

16 But Jesus said unto him, "A certain man made a great supper, and invited many; and at supper time, sent his servant to say unto them that were invited, 'Come, for all things are now ready.' And they all began alike to excuse themselves. The first said, 'I have bought a field, and I must needs go and see it: I beseech thee have me excused.' And another said, 'I have bought five pair of oxen, and am going to try them, I beseech thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So that servant came, and told his master these things. Then the

master of the house was angry, and said to his servant, 'Go out immediately into the streets and lanes of the city, and bring in hither the poor, and maimed, and lame, and blind.' And the servant said, 'Sir, it is done as thou hast commanded, and still there is room.' And the master said to his servant, 'Go out among the high-ways and hedges, and importune them to come in, that my house may be filled.' For I say unto you, none of those men who were invited shall taste of my supper."

Now great multitudes were going with him, and he turned and said to them, "If any one come to me, and be not ready to forsake his father, and mother, and wife, and children, and brethren, and sisters, and even his own life also, *when the honour of God and the interest of my religion require such a sacrifice*, he cannot be my disciple. And whosoever doth not bear his cross, and come with me cannot be my disciple. For which of you intending to build a tower, doth not sit down first, and compute the expence, whether he have sufficient to complete it? Lest perhaps, after he hath laid the foundation, and is not able to finish it, every beholder laugh at him, and say, 'This man began to build, and was not able to finish.' Or what king going to war against another king, doth not stay to consult, whether he be able with ten thousand *men* to meet him who cometh against him with twenty thousand? Or else, while he is yet afar off, he sendeth an embassy, and desireth conditions of peace. In like manner, whosoever among you doth not *feel a readiness, if need be* to give up all his substance, he cannot

CHAP. XIV.

and disinterested benevolence.

Qualifications of Christ's disciples.

Parable of the supper.

<sup>1</sup> That kingdom which God is establishing under the Messiah.

<sup>2</sup> Thus the Jews rejected the gospel.

<sup>3</sup> As the apostles did when they were sent to preach the gospel to persons of all descriptions.

CHAP. XV. be my disciple. *I mean my disciples to be the salt of the earth, to preserve mankind from corruption: Now salt is good in its natural genuine state; but if the salt had lost its savour, with what shall it be seasoned? It is not fit even to manure the land, but is thrown away as useless, or to repair the highways. He that hath ears to hear, let him hear.*

CHAP. XV. Then a great number of taxgatherers, and heathens, drew near unto Jesus, to hear him. And the Pharisees and Scribes murmured, saying, "This man receiveth sinners, and eateth with them. Then he spake this parable unto them, 4 "What man among you having an hundred sheep, if he lose one of them, doth not leave the ninety-nine in the desert, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, and saith unto them, 'Rejoice with me, for I have found my lost sheep.' 7 I say unto you, that more joy likewise will be in heaven over one sinner that repenteth, than over ninety and nine righteous persons, that need no repentance. Or what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek carefully until she find it? 9 And when she hath found it, she calleth together her friends, and her neighbours, saying, 'Rejoice with me, for I have found the piece which I had lost.' In like manner, I say unto you, there is joy in the presence of the angels of God, over one sinner who repenteth." 11 He said also, "A certain man had two sons, and the younger of

them said to his father, 'Father, CHAP. XV. give me the portion of goods, that falleth to my share;' and he divided his substance, so as to allot what he could spare to each of them. And not many days after 13 the younger son got all together, and went into another country, and there wasted his substance with disorderly living. And when he 14 had spent all, a great famine arose in that land, and he began to be in want; so he went and connected 15 himself with a citizen of that country, who sent him into his fields to feed swine; and he was desirous of 16 filling himself with the husks which the swine ate, and yet, though he was reduced to this extreme degree of hunger, no man gave him food. But, coming to himself, he 17 said, 'How many hired servants of my father have bread in abundance, whilst I am perishing with hunger! I will arise, and go unto my father, 18 and say unto him, 'Father I have sinned against heaven, and in thy sight; I am no more worthy to be 19 called thy son; make me as one of thy hired servants.' So he arose, 20 and went to his father: But when he was yet far off, his father saw him, and had compassion on him, and ran, and fell on his neck, and kissed him. And the son said unto 21 him, 'Father, I have sinned against heaven, and in thy sight: and am no more worthy to be called thy son: make me as one of thy hired servants.' But the father said 22 unto the servants, 'Bring forth the best robe, and clothe him with it, and put a ring on his hands, and sandals on his feet. And bring the 23 fatted calf, and kill it, and let us eat, and be joyful; for this my son was dead, and is alive again, he 24 was lost, but is found.

\* Joy that is sudden, and lasts but for a short time, like the joy of men, when an unexpected good happens to them. Regular

obedience is however much better than repentance.

\* In the apprehension of his father.

CHAP. XVI. "Now, his elder son was in the field, and as he came, and drew near to the house, he heard music and dancing. Then he called one of the servants to him, and enquired what these things meant. And the servant said unto him, 'Thy brother is come, and thy father hath killed the fatted calf, because he hath received him in good health. And he was angry, and would not go in; his father therefore came out, and entreated him. But he said to his father, 'Lo! these many years have I served thee, nor have I at any time disobeyed thy commandment, yet thou never gavest me *even* a kid, that I might be joyful with my friends; but when this thy son came, who hath devoured thy substance with harlots, thou hast killed for him the fatted calf.' And his father said unto him, 'Son, thou art always with me, and all that I have is <sup>1</sup> thine. Yet it was right that we should be joyful and glad, for this thy <sup>2</sup> brother was dead, and is alive again, was lost, and is found.'"

CHAP. XVI. Then *Jesus* said also to his disciples, "A certain rich man had a steward, who was accused to him of wasting his substance. And he called *the steward*, and said to him, 'How is it that I hear this of thee? give up the business of thy stewardship, for thou must not be any longer steward.' Then the steward said within himself, 'What shall I do? for my master is taking away my stewardship? I cannot dig; to beg I am ashamed. I am resolved what to do: that when I am put out of the stewardship, I may be received into the houses of those whom I have obliged. So

he called to him every one of his master's debtors, and said to the first, 'How much owest thou to my master?' And he said, 'A hundred gallons of oil.' Then the steward said, 'Take thy bill and sit down immediately, and write fifty.' And he said to another, 'And how much owest thou,' and he said, 'A hundred measures of wheat!'. And the steward saith, 'Take thy bill, and write eighty.' And the master commended his steward for the prudence of this unrighteous dealing, for the children of this world are more prudent in the management of their concerns, than the <sup>3</sup> children of light. I say <sup>4</sup> also unto you, make to yourselves 'friends of these uncertain riches, that when ye die, ye may be received into everlasting habitations.

"He that is faithful in a very little is faithful also in much, and he that is unjust in a very little, is unjust also in much. If therefore ye have not been faithful in the uncertain riches, who will trust you with the true? And if ye have not been faithful in what passeth from one to another, who will give you that which will be *for ever* your own? No servant can serve two masters of opposite tempers; for either he will hate the one, and love the other, or hold to one, and neglect the other. Ye cannot serve God and wealth."

Now the Pharisees who were covetous, heard all these things, and they scoffed at him. And he said unto them, "Ye are they who endeavoured to appear righteous before men, but God knoweth your hearts: for what is highly esteem-

<sup>1</sup> To partake of it in common with myself.

<sup>2</sup> The younger brother means the Gentiles, and the elder the Jews, or they may be taken in general for penitents and self-righteous persons.

ous persons.

<sup>3</sup> Religious persons.

<sup>4</sup> By doing all the good you can with them.

CHAP. ed amongst men is abomination in  
XVI. the sight of God.

19 "There was a certain rich man,  
Parable of who was clothed in purple and fine  
the rich linen, and feasted sumptuously  
man, and every day. And there was a cer-  
Lazarus.

20 tain poor man, named Lazarus,  
full of sores, who was laid at the  
rich man's porch, desiring to eat  
the crumbs that fell from his table;

21 moreover the dogs also came, and  
22 licked his sores. Now, when the poor  
man died, he was conveyed by the  
angels into Abraham's bosom, to

*partake, as it were, of an heavenly banquet with him*; and the rich  
23 man also died, and was buried;

and in the state of death, he lifted  
up his eyes being in torments, and  
saw Abraham afar off, and Lazarus

24 in his bosom. And he called to  
him, saying, 'Father Abraham,  
take pity on me, and send Lazarus  
to dip the tip of his finger in water,

and cool my tongue, for I am tor-  
mented in this flame.' But Abra-  
ham said, 'Son, remember that  
thou in thy lifetime didst receive  
thy good things, and Lazarus in  
like manner evil things; but now  
he is comforted, and thou art tor-  
mented.' And besides all this, be-  
tween us and you a great gulf is  
fixed, so that they who wish to  
cross from us to you, or from you  
to us, are not able to pass over.

27 Then he said to Abraham, 'I be-  
seech thee, therefore, father, send  
him to my father's house; for I  
28 have five brethren; that he may  
expostulate with them, lest they also  
come into this place of torment.'

29 Abraham saith unto him, 'They  
have Moses and the prophets, let  
30 them hear these.' And he said,  
'Nay, Father Abraham, but if one  
go to them from the dead, they

will repent.' Then Abraham said CHAP.  
unto him, 'If they hear not Moses XVI.  
and the prophets, neither will they 31  
be persuaded, though one rise from  
the dead.'

Jesus said also to his disciples, "It CHAP.  
must be that temptations come; XVII.  
but alas! for him by whom they  
come. It were better for him that  
a millstone were hanged about his  
neck, and he were cast into the 2  
sea, than that he should entice one  
of these little ones *now before me*  
to sin.

"Take heed to yourselves: If 3  
thy brother offend against thee, re- Duty of  
buke him, and if he repent, forgive forgiving  
him. Even if he offend against enemies  
thee seven times a day, and seven when they  
times a day turn unto thee, saying, 4  
'I repent, thou must forgive him.'

And the disciples said unto the 5  
Lord, "Add *some directions about*  
our faith." And the Lord said, "If 6  
ye had <sup>3</sup> faith as a grain of mustard  
seed, ye might have said to this  
very <sup>4</sup> sycamine tree, 'Be thou  
rooted up, and planted in the sea,  
and it would have obeyed you.'

Then to teach them humility, 7  
*notwithstanding all their attain-*  
*ments, Jesus said, "Which of men do no*  
you will say to his plowman or more than  
shepherd, at their return from the their duty.  
field, 'Come hither, and sit down  
immediately at table?' Will he 8  
not rather say, 'Get supper ready,  
and prepare thyself to wait upon  
me, whilst I eat and drink, and af-  
terwards do thou also eat and  
drink!' Is he under any obliga- 9  
tion to that servant for doing what  
he commanded him? I think not.  
In like manner, say ye also, when 10  
ye have done all that was com-  
manded you, 'We are servants  
that have conferred no favour:

<sup>2</sup> The circumstances mentioned in the remainder of the parable are not to be taken literally. The moral to be learnt is the danger of riches, and the bad effects of luxury,

and a neglect of the wants of the afflicted.

<sup>3</sup> Morally speaking.

<sup>4</sup> With respect to working miracles.

<sup>5</sup> Pointing to one then in view.

CHAP. XVII. we have *only* done what we ought to have done."

11 And on his way to Jerusalem, Jesus heals as he was passing through the midst of Samaria, and Galilee, and was 12 entering a certain village, there met him ten lepers, who stood afar 13 off, and lifted up their voices, saying, "Jesus, master! have pity on 14 us." And when he saw them, he said unto them, "Go, show yourselves unto the priest." And as they were going, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, glorifying God with a loud 16 voice. And fell on his face at the feet of Jesus, giving him thanks; 17 and he was a Samaritan. Then Jesus said, "Were not the ten cleansed? but where are the nine? 18 None have returned to give glory to 19 God, except this stranger." And Jesus said unto the man, "Arise, go thy way; thy faith hath restored thee."

20 Now, having been asked by the Pharisees, when the kingdom of God was to come, Jesus answered, "The kingdom of God cometh not with outward show; nor will *men* say of it, 'Lo! here; or lo! there; for behold the kingdom of God is among you. *I am now preaching it.*'"

22 Then he said to the disciples, "A time will come when ye shall desire to see one of the days of the son of man, and will not see it."

23 And if *any* shall say unto you, 'Lo! he is here, or lo! he is there,' 24 go not out in search of him. For as the flash of lightning which lighteneth out of one part under heaven, shineth to another *part* under heaven, so will the son of 25 man be in his day. But first must he suffer many things from this generation, and be scornfully 26 rejected by them. And as it was

in the days of Noah, so it will be also in the days of the son of man.

They ate, they drank, they married 27 wives, they were given in marriage, until the day when Noah entered the ark, and the flood came, and destroyed them all. In like manner, as it was also in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built. But on the day when 29 Lot went out of Sodom, fire and brimstone were rained down from heaven, and destroyed them all. Even so will it be on the day when 30 the son of man is revealed.

"In that day, whoever shall be 31 on the house top, and his goods in the house, let him not come down, and take them away; and in like manner, let not him that is in the field turn back. Remember 32 Lot's wife. Whosoever shall seek 33 to save his life, shall lose it, and whoever shall be willing to lose his life in the cause of truth, shall preserve it. I say unto you, in that 34 night there will be two men upon the same couch, one will be taken away, and the other left. Two 35 women will be grinding together, one will be taken away, and the other left. Two men will be in 36 the field, one will be taken away, and the other left." And they say 37 unto him, "Where, master," and he said unto them, "Where the body is, there will the eagles be gathered together!"<sup>4</sup>

Then too Jesus showed his *disciples* by this parable, that they ought to pray often without being weary. "In a certain city there was a judge, who feared not God, nor regarded man; and there was a 3 widow in the same city, who came to him, saying, 'Do me justice against my adversary;' and he refused for some time; but afterward

\* Such peaceable days as you now see.  
\* He refers to the war with the Romans.

\* But hastily escape by the outer stairs.  
\* Wherever the unbelieving Jews are,

CHAP. XVIII. he said within himself, ' Though  
5 yet because this widow troubleth  
me, I will do her justice, lest by  
her continual coming, she weary  
6 me out at last.' Then the Lord  
said, " Hear what this unjust judge  
7 saith. And will not God do justice  
for his chosen, who cry unto him  
day and night ? and will he be slow  
8 in their cause ? I tell you he will  
do them justice speedily. Never-  
theless when the son of man com-  
eth to *execute the judgment of*  
*God*, will he find <sup>1</sup> such faith in  
this land ?"

9 Then he spake also this parable  
concerning such as are vainly con-  
fident of their own righteousness,  
and treat others with disdain.  
10 " Two men went up into the tem-  
ple to pray ; the one a Pharisee, the  
11 other a taxgatherer. The Pharisee  
standing by himself prayed thus,  
' O God, I thank thee that I am  
not like the rest of mankind, op-  
pressors, unjust, adulterers, or even  
12 as this taxgatherer. I fast twice  
a week ; I pay tithes of all that I  
13 possess. But the taxgatherer stand-  
ing afar off, would not even lift up  
his eyes to heaven, but smote upon  
his breast, saying, ' O God, be  
14 merciful to me a sinner.' I say  
unto you, this man went home  
*worthy to be* considered as righte-  
ous, *rather* than the other ; for  
every one that exalteth himself,  
shall be brought low, and he that  
humbleth himself shall be exalted."  
15 Now, some brought to him little  
children, that he might touch them ;  
but his disciples when they saw it,  
16 rebuked them. Jesus, however,  
called the children to him, and  
said, " Let these little children  
come to me, and hinder them not,

for of such like is the kingdom of CHAP. XVIII.  
God *composed*. Verily I say unto  
you, ' Whosoever shall not receive 17  
the kingdom of God as a little  
child, he can by no means enter in-  
to it."

And a certain ruler asked him, 18  
saying, " Good master, what must <sup>The rich</sup>  
I do to inherit eternal life ?" But <sup>ruler.</sup>  
Jesus said unto him, " Why call- 19  
est thou me good ? There is none  
good but one, *that is* God. Thou 20  
knowest the commandments, ' Do  
not commit adultery.' ' Do no  
murder.' ' Do not steal.' ' Do  
not bear false testimony.' ' Ho-  
nour thy father, and thy mother."  
And he said, " All these things 21  
have I kept from my youth." Now, 22  
when Jesus heard this, he said,  
" Thou yet lackest one thing ; sell  
all that thou hast, and distribute to  
the poor, and thou shalt have trea-  
sure in heaven ; and come, follow  
me." But when he heard this, 23  
he was very sorrowful, for he was  
exceedingly rich. Then Jesus see- 24  
ing him very sorrowful, said, " How  
unwillingly will they who have  
riches \* come into the kingdom of  
God ! For a camel will more easily 25  
pass through a needle's eye, than a  
rich man come into the kingdom  
of God." And those that heard it, 26  
said, " What rich man then can be  
saved ?" But he said, " The things 27  
which are impossible to men, are  
possible to *those who have a true*  
*love of God*." Then Peter said, 28  
" Lo ! we have left all, and follow-  
ed thee." And Jesus answered, 29  
" Not one of you hath given up  
house, or parents, or brethren, or  
wife, or children, for the sake of  
the kingdom of God, who shall 30  
not receive *what is in effect* much  
more in this present time, and in

there will the sword of the Romans, whose  
ensign is the eagle, be ready to destroy  
them.

<sup>1</sup> So as to believe that God will speedily

execute vengeance.

\* So as to declare themselves the open de-  
termined followers of Christ.

CHAP. XIX. the world to come everlasting life."

31 Then he took the twelve aside, and said unto them, "Behold! we are going up to Jerusalem, and all the things that have been written by the prophets will be accomplished in the son of man. For he will be delivered up to the Gentiles, and will be derided, and shamefully treated, and spit on; and he will be scourged, and killed; but on the third day he will return to life." 34 And they understood none of these things, and the meaning of what he said was hidden altogether from their knowledge.

35 Now, while he was at Jericho, eures a blind man. nigh unto Jerusalem, a certain blind man sat by the way-side, begging; and hearing the multitude passing by, he asked what it meant. 37 And they told him that Jesus of Nazareth was passing by. And he cried out, "Jesus, thou son of David! take pity on me." And those who went before charged him to hold his tongue; but he continued crying out so much the more, "Son of David! take pity on me." 40 Then Jesus stood still, and commanded the man to be brought; and when he was come near, he asked him, saying, "What dost thou wish me to do for thee?" 42 He said, "Master, to restore my sight." And Jesus said unto him, "Receive thy sight, thy faith hath made thee well." And he received sight immediately, and followed Jesus, glorifying God. And all the people when they saw it, gave praise to God.

CHAP. XIX. History of Zaccheus. And Jesus went into Jericho, and was passing through it: and lo! a man named Zaccheus, a chief of the taxgatherers, and a rich man, 2 was desirous of seeing who Jesus

was; but could not from among the multitude, because he was of low stature: so he ran forward and climbed up into a sycamore tree to see Jesus, who was about to pass that way. And when Jesus came 5 to the place, he looked up, and saw him, and said unto him, "Zaccheus, make haste, and come down, for I mean to stay at thy house to-day." So he made haste 6 and came down, and joyfully entertained Jesus. And very many of 7 the people present when they saw this, murmured, saying, "He is gone in to be a guest with a man of bad character." Then Zaccheus 8 stood up, and said unto the Lord, "Behold! master, the half of my goods I give to the poor, and if I have wronged any man in any thing, I restore four fold." Then 9 Jesus said unto him, "To-day is salvation come to this house, inasmuch as this man has shown himself by his faith and repentance, a genuine son of Abraham. And 10 I rejoice at this event, for the son of man is come to seek, and to save that which was lost."

Now, while they were listening 11 to these things, he proceeded to speak a parable, because he was nigh to Jerusalem, and because the people thought that the kingdom of God would immediately appear. He said, therefore, "A certain 12 nobleman went into a distant country to receive for himself a kingdom, and to return. Then he 13 called ten of his servants, and gave among them ten pounds, and said unto them, 'Trade with these till I come.' But his countrymen hated 14 him, and when he was gone sent an embassy after him, to say, 'We do not wish this man to be our king.' Then at his return after 15

<sup>1</sup> Jesus alludes to the case of Archelaus, who went to Rome, to solicit leave to succeed his father Herod, and against whom

the Jews sent an embassy to prevent his success; but they failed, and were afterwards severely punished.

CHAP. XIX. receiving the kingdom, he commanded those servants to whom he gave the money to he called to him, that he might know what each had gained by trading. So the first came, saying, 'Sir, thy pound hath gained ten pounds.' And the king said unto him, 'Well done, thou good servant, because thou hast been faithful, be thou governor of ten cities.' Then the second came and said, 'Sir, thy pound hath made five pounds.' And he said to him likewise, 'Be thou also over five cities.' And another came, saying, 'Sir, behold, here is thy pound which I have kept, laid up in a napkin; for I feared thee, because thou art an austere man; thou takest up what thou laidest not down, and reapest what thou didst not sow.' Then the king saith unto him, 'Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest then that I was an austere man, taking up what I laid not down, and reaping what I did not sow. Why therefore didst thou not put my money into the bank, and at my coming I should have received it with interest?' And he said to those that stood by, 'Take the pound from him, and give it to him that hath ten pounds. For I say unto you, to every one that hath will be given; but from him who hath little, even that little will be taken away. Moreover, those my enemies, who wished me not to reign over them, bring hither, and slay them before my face.'

23 And when he had spoken these things, he continued to go before his *disciples*, to Jerusalem. And when he was come nigh it as far as Bethphage, and Bethany, to the mount, called the *Mount of Olives*, he sent forth two of his disciples,

Jesus prepares to ride into Jerusalem;

saying, "Go into that village over against *you*, in which, as ye enter, ye will find a colt tied, on which no man ever sat; loose, and bring it. And if any one ask you, 'Why are ye loosing it?' say, 'The master hath need of it.'" And when they who had been sent came there, they found it as he had told them. And as they were loosing the colt, the owner of it said unto them, 'Why loose ye the colt?' But they said, 'The master hath need of him.' And they brought it to Jesus, and threw their own clothes over the colt, and set Jesus thereon. And as he went, they spread their clothes under him in the way.

And as he was coming nigh the city, at the descent of the Mount of Olives, the whole multitude of the disciples began joyfully to praise God with a loud voice, for all the mighty works which they had seen, saying, "Blessed be the king who cometh in the name of the Lord: may the peace of mankind be ratified in heaven, and glory be ascribed to God in the highest places." Then some of the Pharisees among the multitude, said unto him, "Teacher, rebuke thy disciples." But he answered, "I say unto you, If these should keep silence, the stones would soon cry out!"

And as he was come near enough to see the city, he wept over it, saying, "O that thou hadst known, at least in this thy day, the things which belong to thy peace! but now they are hidden from thy eyes. For the days will come upon thee, when thy enemies will cast a trench about thee, and compass thee round, and enclose thee, and thy children within thee on every side; and will level thee with the ground, and not leave in thee one stone upon ano-

CHAP. XIX.

hailed by the people;

laments over the city;

<sup>1</sup> A proverbial way of speaking, to denote the moral impossibility that his kingdom

should not be acknowledged by some.

CHAP. ther, because thou knewest not  
XXI. the time of *God's gracious* visitation to thee."

clears the  
temple. 45 And he went into the temple, and began to drive out the sellers, and buyers in it, saying unto them,

46 "It is written, 'My house is the house of prayer,' but ye have made

47 it a den of robbers." And he taught daily in the temple: but the chief priests and the scribes, and the rulers of the people sought to destroy him, but could not tell what to do;

48 for all the people were very attentive to him, as they heard him.<sup>1</sup>

CHAP. And as some spake of the temple, that it was adorned with goodly stones, and gifts, he said, "As  
XXI. for these things which ye behold, the days will come in which there

6 will not be left one stone upon another, which will not be thrown

7 down." Then they asked him, saying, "Master, but when will these things be, and what will be the sign of their near accomplish-

8 ment." And he said, "Take care that ye be not deceived, for many will come in my name, saying, 'I am *the Christ*,' and the <sup>2</sup>time draweth near, go not therefore after

9 them. Nor be alarmed when ye hear of wars and tumults, for these things must first come to pass, but the <sup>3</sup>end will not immediately suc-

10 ceed." He said also unto them, "Nation will rise up against <sup>4</sup>nation, and kingdom against king-

11 dom; and there will be great earthquakes in various places, and famines, and pestilences, and frightful appearances, and great signs from heaven.

How Christ's disciples would be treated. "But before all these things men will lay their hands on you, and persecute you, and will deliver you up to synagogues *to be publicly*

*scourged*, and to prisons, after ye CHA-  
have been brought before kings XXI

and governors for my name's sake. And this will befall you, for a tes- 13

timony *of the goodness of your cause to them*. Settle it therefore 14

in your hearts not to meditate before what defence ye shall make.

For I will give you a wisdom of 15

speech which all your adversaries will not be able to gainsay or resist. And ye will be delivered up 16

both by parents, and brethren, and kindred; and some of you they will cause to be put to death. And ye 17

will be hated by most men for the sake of my name. And yet an hair 18

of your head shall not perish. By 19

your perseverance ye will preserve your lives.

"But when ye shall see Jerusa- 20

lem surrounded with armies, then ye may be assured that her desolation is at hand. Then let those go

out that are within her; let them 21

that are in Judea flee unto the mountains, and them that are in the neighbourhood, not go in: for 22

these are days of vengeance, to accomplish all *those* things that have been written. But alas! for them 23

that are with child, and for them who give suck in those days, for there will be great distress in the

land of *Judea*, and sore punishment among this people. And 24

they will fall by the edge of the sword, and will be led away captive into all nations; and Jerusalem

will be trodden down by the Gentiles, until the times *appointed for the full conversion* of the Gentiles

*to Christ* be fulfilled.

"Then there will be signs in the 25

sun, and moon, and stars, and upon earth; distress of <sup>5</sup>nations through perplexity at the roaring of

the Jewish state.

Signs of impending ruin.

Total downfall of the Jewish state.

<sup>1</sup> The 20th Chapter is omitted here, because it differs in no material respect from what the former Evangelists have related.

<sup>2</sup> The time for the appearance of false Christs.

<sup>3</sup> The destruction of Jerusalem.

<sup>4</sup> The Romans against the Jews, and one part of the Jewish nation against another.

<sup>5</sup> Particularly the Jewish nation.

CHAP. XXI. the <sup>1</sup> sea, and waves, men's hearts failing them through a fearful ex-

26 pectation of those things which are coming on the earth; for the powers of the heaven will be shaken.

27 Then will they see the son of man coming on a cloud with power and great glory.

28 "Now when these things are beginning to be done, lift yourselves up, and raise your heads, for your deliverance is at hand." And

29 he spake a parable to them, "Behold! the fig-tree and all the trees;

30 when ye see them shoot forth, ye know of yourselves, that now the

31 summer is nigh. So likewise when ye see these things coming to pass, be assured that the kingdom of God, *which is to be erected in the place of the Jewish constitution* is

32 nigh. Verily I say unto you, This generation will not pass

33 away till all be done. Heaven and earth will sooner pass away, than these words of mine pass away.

34 "But take heed to yourselves, lest at any time your hearts be oppressed with surfeiting, and drunkenness, and the anxious cares of this life, and so that day overtake

35 you unawares; for as a snare it will come on all those who dwell on

36 the face of the whole land. Be ye therefore perpetually watchful, praying that ye may be thought worthy to escape all these things which will soon come to pass, and to stand before the son of man."

37 And in the day time he was teaching in the temple, and at night he went out *of the city*, and abode in the mount, which is called the Mount of Olives. And early

38 in the morning great numbers of the people used to come to him in the temple to hear him.

Now the feast of unleavened bread, which is called the passover,

drew near, and the chief priests and the scribes were seeking how they might destroy *Jesus*, but were afraid of the people. Then Satan

3 entered into Judas surnamed Iscariot, who was of the number of the

twelve, and he went and talked

4 with the chief priests, and the captains of the temple, how he might deliver *Jesus* up unto them. And

5 they were glad, and agreed among themselves to give him money; 6

and he accepted the agreement, and sought for a convenient opportunity to deliver *Jesus* up unto

them, apart from the multitude.

Then came the day of unleavened bread, on which the passover *Celebration of the passover.* lamb was to be sacrificed. And *Jesus* sent forth Peter and John,

saying, "Go and make ready for us to eat the passover." But they

9 said unto him, "Where dost thou wish us to make ready?" And he

10 said unto them, "Behold, when ye have entered the <sup>4</sup> city, a man

carrying a pitcher of water will meet you; follow him into the

house where he goeth in. And ye

11 shall say to the owner of the house, 'The teacher saith unto thee,

Where is the guest chamber in which I may eat the passover with

my disciples?' and he will show

12 you a large upper room furnished, there make ready." So they went, 13

and found as he had told them, and made ready the passover.

And when the hour was come, 14 he placed himself at table together with the twelve apostles; and he

15 said unto them, "I have earnestly desired to eat this passover with

you before I suffer. For I say unto

16 you I will not eat any more of it, till *all things* be accomplished in

<sup>1</sup> Popular and national commotions and tumults are probably meant.

<sup>2</sup> To escape when he displays his power in destroying his enemies of the Jewish nation.

<sup>3</sup> Inferior Jewish officers who commanded the divisions of the priests and Levites, that attended the temple.

<sup>4</sup> Jerusalem.

CHAP.  
XXII.

the kingdom of God." And he took a cup and gave thanks, and said, "Take this, and share *the* 18 *wine in it* among yourselves; for I say unto you, I will not drink of this produce of the vine, until the kingdom of God be 'come."

The Eu-  
charist.

19 Then he took bread, and gave thanks, and brake *it* and gave *it* to them, saying, "This is a *re-* *presentation* of my body which is given for you; do this in remem-

20 brance of me." In like manner *he* took the cup also, when he had supped, saying, "This cup is a *re-* *presentation* of the new covenant ratified by my blood, which is *to be* 21 *shed* for you. But lo! the hand of him who is going to deliver me 22 *up is* with me on this table. And the son of man indeed must die, as it is written of him; but alas! for that man, by whom he is delivered up."

23 And they began to enquire among themselves, which of them it was that was going to do this.

Ambition  
of the  
apostles re-  
proved.

24 Now there had been also a contention among them, which of them should be accounted the great-  
est. And he said unto them,

25 "The kings of the nations lord it over them, and their tyrants are

26 called benefactors. But *do* not ye *act* thus; but let him that is great-  
est among you be as the younger,

27 and the chief as the servant. For which is greater; he that is at table, or he that serveth? Is not he that sitteth at meat? But I am among

28 you, as he that serveth. Ye have continued with me throughout all

29 my trials, and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat

30 and drink at my table, and sit on thrones *as judges* of the twelve tribes of Israel."<sup>2</sup>

<sup>1</sup> After his resurrection.<sup>2</sup> That ye may be distinguished as my friends

Then the Lord said, "Simon! CHAP. XXII.  
Simon! behold Satan hath obtain-  
ed leave to sift you *all* like wheat. But I have prayed for thee, that thy faith may not utterly forsake thee; and when thou hast returned 32 *by true repentance*, strengthen thy brethren." And Peter said, "Lord, 33 I am ready to go with thee, even unto prison, and to death." And 34 he said, "I tell thee, Peter, the cock will not crow this <sup>3</sup> day, be-  
fore thou hast thrice denied that thou knowest me."

Peter's de-  
nial fore-  
told.

And he said unto them: "When 35 I sent you without purse, and scrip, and sandals, wanted ye any thing?"<sup>4</sup> And they said, "Nothing." Then he said unto them, "But now he 36 that hath a purse, let him take *it*, and in like manner *his* scrip; and and he that hath no sword, let him sell his clothes and buy one. For 37 I say unto you, this scripture is yet to be accomplished in me, 'And he was numbered with trans-  
gressors,' for my course is nearly at an end. And they said, "Mas- 38  
ter, behold! here *are* two swords." And he said unto them, "It is enough; *I meant not to command you to make resistance, but to ap-  
prise you of your danger, and to guard you against temptation.*

Apostles  
apprised of  
their dan-  
ger.

And he went out, and came ac- 39  
cording to his custom to the Mount of Olives, and his disciples follow-  
ed him. And when he was at the 40  
place, he said unto them, "Pray that ye come not into temptation." And he separated himself from 41  
them about a stone's throw, and kneeled down, and prayed, saying, "Father, O that thou wouldest 42  
take away this cup from me; never-  
theless not my will, but thine be done. And an angel from hea- 43  
ven appeared to him, to strengthen 44  
him. And being in an agony of dis-

The agony  
of Jesus.

and he eminently exalted and glorified.

<sup>3</sup> The twenty-four hours next to come.

CHAP. XXII. tress he prayed with unusual earnestness, and his sweat run down, like great drops of blood, upon the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping through weariness, and said unto them,

46 "What! are ye asleep? rise, and pray, that ye come not into temptation."

47 And while he was yet speaking, behold a multitude with Judas, spoken of *before*, one of the twelve, at their head, who came up to Jesus to kiss him.

48 And Jesus said unto him, "Judas, deliverest thou up the son of man with a kiss?"

49 And when his disciples saw what was likely to be done, they said unto Jesus, "Master, shall we

50 smite with the sword?" And one of them smote the servant of the high priest, and cut off his right

51 ear. Then Jesus said to those who held him, "Suffer me thus far." And he touched his ear, and healed him.

52 Then said Jesus to the chief priests and captains of the temple guard, who came to him, "Are ye come out as against a murderer,

53 with swords and staves? When I was daily with you in the temple, ye did not put forth *your* hands against me; but this is your hour, and the power of darkness."

54 Then they took him, and led him away, and brought him into the high priest's house; and Peter followed at a distance, and *after-*

55 wards sat down with some who had lighted a fire in the midst of the hall, and were sitting together.

56 And a maid servant saw him, sitting by the light, and looking earnestly upon him, said, "This

57 man also was with him." But he denied it, saying: "Woman, I

do not know him." And a little after another saw him, and said, "Thou also belongest to them." 58

But Peter said, "Man, I do not."

And about an hour after, another confidently affirmed, "Certainly this man was with him, for he is a Galilean." And Peter said, 60

"Man, I know not what thou meanest." And immediately while

he was yet speaking, the cock crew. And the Lord turned, and 61

looked upon Peter; and Peter called to remembrance the word of the

Lord, how he had said unto him, "Before the cock crow, thou wilt

deny me thrice." And Peter went 62

out and wept bitterly.

And the men who held Jesus 63

mocked and beat him, and when they had blindfolded him, they 64

smote him on the face, and asked him, saying, "Tell us, prophet, 65

who smote thee?" And many

other wicked things did they speak against him.

And as soon as it was day, the 66

elders of the people, and the chief priests and scribes, assembled and brought him into their council, 67

saying, "Art thou the Christ? tell us." But he said unto them, "If I tell you, ye will not believe, 68

and if I also ask you a question, ye will not answer me, nor let me go.

Hereafter the son of man will sit 69

on the right hand of the power of God." And they all said, "Art 70

thou then the son of God?" And he said unto them "Ye say true, for I am." They said, "What 71

need have we of further testimony, for we ourselves have heard from

his own mouth."

And the whole multitude of them arose up, and led him to Pilate. And they began to accuse him, saying, "We found this man stirring up the nation to rebellion,

\* The time in which ignorance and wickedness are permitted for a season to triumph.

\* The trumpet sounded the watch or hour of cock-crowing.

CHAP.  
XXIII.

and hindering them from paying tribute to Cesar, declaring that he himself is Christ, a king." Then Pilate asked him, saying, "Art thou the king of the Jews?" And he answered, "I am." And Pilate said to the chief priests, and to the multitude, "I find nothing faulty in this man." But they were the more violent upon this, saying, "He stirreth up the people, beginning from Galilee, and teaching throughout all Judea unto this place." Now when Pilate heard the word Galilee, he asked, if the man were a Galilean: and having learned that he belonged to Herod's jurisdiction, he sent him away to Herod, who was also in Jerusalem at that time.

8 And when Herod saw Jesus, he was very glad, for he had long desired to see him, having heard much of him, and hoping to see some miracle done by him. Then he put many questions to Jesus, but he did not answer one. Now the chief priests and scribes were present, vehemently accusing him. 11 And Herod with his soldiers, despised, and derided him, and arrayed him in splendid apparel, and sent him back to Pilate. And on that day Pilate and Herod were made friends together; for before they had been at enmity between themselves.

13 Then Pilate, when he had called together the chief priests, and the rulers of the people, said unto them, "Ye have brought this man unto me as one who turneth aside the people, and behold! I have examined him before you, and have found nothing faulty in this man concerning those things of which ye accuse him; no, nor Herod,

for I sent you to him, and lo! nothing worthy of death has been done by him. I will therefore chastise him, and let him go:" but the whole multitude cried out at once, saying, "Destroy this man, and release unto us Barabbas." Upon this Pilate spake to them again, wishing to release Jesus. But they cried aloud, "Crucify him, crucify him." And he said unto them a third time, "But what evil hath he done? I find in him nothing worthy of death; I will therefore chastise him and release him." But they continued urgent with loud voices, requesting that he might be crucified; and the voices of them and of the chief priests prevailed over Pilate, so that he determined to grant their request, and released for them him who for insurrection and murder had been cast into prison, whom they had requested, but delivered Jesus to their will.

And as they led him away, they laid hold on one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might carry it after Jesus. Now there followed him a great multitude of the people, and of women who bewailed him, and beat themselves in sorrow. But Jesus turned unto them and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For behold! the days are coming, when it will be said, 'Happy are the barren, and the wombs that never bare, and the breast which never gave suck.' Then will men say unto the mountains, 'Fall on us,' and to the hills, 'Cover us.' For if these 31

CHAP.  
XXIII.and sent by  
him to He-  
rod Anti-  
pas.Pilate de-  
clares his  
innocence,  
and wishes  
to release  
him.He is led  
to crucifi-  
tion,

\* In a moral and spiritual sense. It is plain from what follows, that Pilate did not understand him to mean he was an earthly king.

\* Before several of his accusers, but the great body of the Jewish rulers did not enter the judgment hall.

CHAP. XXIII. things he done to the <sup>1</sup> green tree, what will be done to the "dry?"

32 Now two others also, *who were* criminals, were led with him to be put to death. And when they were come to the place which is

33 called the place of skulls, there they crucified him, and the criminals, one on his right *hand*, and

34 one on his left. Then Jesus said, "Father, forgive them, for they do not consider what they are doing." And they parted among them his garments, and cast lots.

35 And the people stood looking on. And the rulers, together with the *people*, scoffed at *him*, saying, "He saved others, let him save himself, if he be the Christ, the

36 chosen of God." The soldiers also derided him, coming to him and offering him vinegar,

37 saying, "If thou be the king of the Jews, save thyself." And

there was an inscription written over him in Greek, Latin, and Hebrew letters, "This is the King

44 of the Jews." And it was about the 'sixth hour, and there was darkness over the whole land until the ninth hour, and the sun

45 was darkened, and the veil of the temple was rent down the middle.

46 And when Jesus had cried out with a loud voice, he said, "Father, into thy hands I commit my spirit; and having said thus he expired.

47 Now when the centurion saw what had happened, he glorified God, saying, "Certainly this was a righteous man," And all the

48 multitudes who came together to that sight, beholding the things that were done, smote their breasts

49 and returned. And all his acquaintance, and the women that had followed him from Galilee, stood at a distance beholding these things,

And lo! a man named Joseph, a CHAP. senator, *and* a good and righteous XXIII.

man (who had not consented to Joseph the council of the *elders*, and this deed of theirs) of Arimathea, a city of the Jews, who was also himself 51

expecting the kingdom of God, went to Pilate, and asked for the 52 body of Jesus. And he took it 53

down, and wrapped it in linen, and laid it in a tomb hewn out of stone, in which no man had ever yet been laid. And that day was the 'pre- 54

paration, and the Sabbath drew on. And the women also, that had 55 come with him from Galilee followed after, and saw the sepulchre, and that his body was laid *in it*. And when they returned, they 56

prepared spices and perfumed ointments, and rested *on* the Sabbath according to the commandment: but on the first *day* of the week, CHAP. very early in the morning, they XXIV.

came to the tomb, bringing the spices, which they had prepared, and some others with them. Now 2 they found the stone rolled away 3 from the sepulchre, and when they had entered in, they found not the body of the Lord Jesus.

And whilst they were perplexed 4 about this *matter*, behold! two <sup>Two angels</sup> men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, the *men* said unto them, <sup>Jesus to the women,</sup> "Why are ye seeking him who is alive, among the dead. He is not 6

here, but hath been raised up. Remember how he spake unto you, when he was yet in Galilee, say-

ing, 'The son of man must be 7 delivered up into the hands of sinful men, and be crucified, and re-

turn to life the third day.' And 8 they remembered his words; and 9 returned from the sepulchre, and

<sup>1</sup> To one not deserving of punishment.  
<sup>2</sup> Those who are ripe for judgment.

<sup>3</sup> Noon.  
<sup>4</sup> Friday.  
o 2

CHAP. reported all these things to the eleven *apostles*, and to all the rest. XXIV.

10 Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and the other *women* that were with them, who told 11 these things to the apostles. And their words seemed to *the apostles* as idle tales, and *they* were not 12 believed. But Peter arose and ran to the sepulchre, and when he had stooped down, he saw the linen clothes lying by themselves, and went home, wondering at what had happened.

13 And behold! two of his disciples were going on that day to a village called Emmaus, which is distant from Jerusalem *about* sixty furlongs, and they were conversing with each other upon all these things which had happened. 15 And in the midst of their conversation and debate, Jesus came up, and went with them; 16 but their eyes were so affected *by his unusual appearance*, that they did not know him again. 17 Then he said unto them, "What are these things that ye are discoursing about with each other, as ye go along, with so sad a 18 countenance?" And one of them, whose name was Cleopas, answered him, "Art thou alone so great a stranger in Jerusalem, as not to know the things which have happened 19 there in these days?" And Jesus said unto them, "What things?" And they said unto him, "Those concerning Jesus of Nazareth, who was a prophet, mighty in miracles and doctrine before all 20 the people. And how our chief priests and rulers gave him up to be condemned to death; and crucified him; but we were in hopes that he was about to deliver Israel. And besides all this, to-

day is the third day since these things were done. Moreover, some women of our company, who were early at the sepulchre, have amazed us; for they found not his body, but came and told us that they had seen an appearance of angels, who said that he was alive. Then some among us went to the tomb, and found even so as the women had said; but him they saw not.

And he said unto them, "O foolish men, and of a heart slow to believe all that the prophets have spoken. Was it not necessary *then* that the Christ should suffer these things to enter into his glory?" And he began with Moses, and went on with them through all the scriptures, explaining from him, and all the prophets, the things concerning himself. And they had now come nigh to the village whither they were going, and he made a show of going further. But they pressed him, saying, "Abide with us, for it is towards evening, and the day is far spent. So he went in to stay with them. And whilst he was at table with them, he took bread, and blessed God, and brake and gave unto them. Now as soon as their eyes were opened, and they knew him again, he suddenly withdrew himself from them. And they said unto each other, "Did not our heart burn within us while he talked with us on the way, and clearly explained to us the scriptures?"

And they rose up immediately, and returned to Jerusalem, and found the eleven, and those *that were* with them gathered together, and saying how the Lord had been indeed raised up, and had been seen by Simon. Then these *disciples* related what had happened on the

<sup>1</sup> From the Roman power.

<sup>2</sup> Meaning to have gone further, if the

disciples had not earnestly persuaded him to stay.

CHAP. XXIV. read, and how Jesus had been known by them in the breaking of bread

36 Now, whilst they were telling these things, Jesus presented himself in the midst of them, and saith unto them, "Peace be unto you."

37 But they were so terrified and affrighted as to think that they saw a spirit. And he said unto them, "Why are ye so terrified, and why do these doubts arise in your hearts."

38 Behold! these hands, and these feet, that it is I myself; handle me, and look upon me, for a spirit hath not flesh and bones as ye see me have."

39 And as he was saying this, he showed them his hands and his

40 feet. So while they believed not through joy and wonder, he said unto them, "Have ye any thing

41 here to eat?" Then they gave him a piece of a broiled fish, and some

42 honey-comb; and he took and ate of them in their presence.

43 And he said unto them, "These are the very things which I told you when I was yet with you, that it was necessary for every thing to be fulfilled which had been written

in the law of Moses, and the prophets, and the psalms concerning me. Then he fully opened their minds by his explanations to understand the scriptures, and said unto them, "Thus it was written, and thus it behoved the Christ to suffer death, and to rise from the dead on the third day; and that the necessity of repentance, and the promise of remission of sins should be preached in his name to all nations, beginning at Jerusalem; and ye witnesses of these things. And behold! I will send upon you the promise of my Father, but stay ye in the city of Jerusalem, after your return from Galilee, until ye be endued with power from on high."

And he led them out as far as to Bethany, and lifted up his hands and blessed them. And while he blessed them, he was parted from them, and was carried up into heaven. And they did him obeisance, and returned to Jerusalem with great joy; and were continually in the temple praising and blessing God.

## THE GOSPEL ACCORDING TO THE APOSTLE JOHN.

CHAP. I. IN the beginning of the gospel dispensation was the Revealer of the word, and the Revealer of the word was so with God, so perfectly instructed by him, that

in effect God was the Revealer of the word, that is, it was not so properly he that spake to men, as God that spoke to them by him. He was in the beginning with

<sup>1</sup> That this gospel was written at Ephesus, A. D. 68, has been made to appear highly probable by learned men, who have examined these points with the greatest care, candour, and patience of enquiry. But whether the apostle had any particular end in view, or what that end was, has not been so satisfactorily ascertained. Some have thought that St. John's attention was principally directed to certain wrong opinions, that were beginning to prevail in the world towards the latter part of his life; and that he wrote to supply the deficiencies of the former gospels; which he deemed not sufficiently ex-

plicit upon some matters that had become subjects of controversy and dispute. The general design with which he wrote, he has declared with that ingenuousness, and simplicity, which are characteristic of his temper, and writings. See John xx. 31. The very same design, no doubt, with which the other gospels were drawn up, and which we should never suffer ourselves to lose sight of whenever we read or think of them.

The first paragraph of this gospel is agreeable to the interpretation of the Rev. Newcome Cappe. See his critical remarks.

- CHAP. 1. God, all things *relating to the gospel* were by him, and without him, *independently of his authority and direction*, was not any thing *done that has been done*. By him was the *doctrine of eternal life*, and the *author of this doctrine of life* was the light of men. And the light shineth in darkness, and the darkness hath not overtaken it, *so as to extinguish it*. There was a man sent from God, whose name was John; he came for a witness to bear testimony concerning the light, that through him all might believe.
- 2 He was not the light *here spoken of*, but sent to bear witness of the light. That person was the true light, who having come into the world, *after John had prepared his way*, is enlightening every man, both Jews and Gentiles. He was in the Jewish world, and the world was made for him; *the law and the prophets speaking of him and leading to him*, yet the world knew him not. He came into his own country, and his countrymen in general received him not! But as many as received him, to them he gave authority to be the children of God, even to those who believed in his name; who were not born of blood, nor of the will of the flesh, nor of the will of man, but of God, *that is, were not entitled to the blessings of the gospel by natural descent, nor by marriage, nor by proselytism, but by the pure good will of God, upon condition of their living, as the gospel required*.
- 4 Nevertheless, the revealer of the word was flesh, a mortal man, yet full of favour and truth he dwelt among us, and we beheld his glory as of an only begotten, much beloved son of the Father. And of his fullness we have all received, even the favour of spiritual gifts, and endowments, in proportion to the favour he received from God; for the law was given by Moses, but favour and truth were by Jesus Christ. No one hath seen God at any time, *by being favoured with such discoveries of his will as the only begotten son who is in the bosom of the Father, beloved by him and receiving extraordinary communications from him, and it is he who hath declared him to us*.
- Of that son, John bare testimony, and cried, saying, "This is he of whom I said, 'He, that is coming after me is indeed before me, for he was my principal.'" And this is John's testimony. When the Jews of Jerusalem sent priests and Levites to ask him, "Who art thou?" Then he confessed and denied not, but said openly, "I am not the Christ." And they asked him, "Who art thou then?" "Art thou Elijah?" and he saith, "I am not." "Art thou the prophet, *who is expected to rise from the dead*?" and he answered, "No." Then said they unto him, "Who art thou? that we may give an answer to them who sent us." He said, "I am the voice of one crying in the desert, 'Prepare ye the way of the Lord: as said the prophet Isaiah.'" Now those who had been sent were of the Pharisees. And they asked him, "Why baptizest thou then, if thou art not the Christ, nor Elijah, nor the prophet." John answered them, saying, "I baptize with water, but there is one in the midst of you, whom ye know not, who cometh after me, but is before me, whose shoe-string I am not worthy to untie." These things were done in Bethabara by the side of Jordan, where John was baptizing.

CHAP.

1.

15

Character  
which  
John gives  
of Jesus  
and him-  
self.

20

21

22

23

24

25

26

27

28

<sup>1</sup> My superior.

CHAP. I. The next day, as John saw Jesus coming to him, he saith, "Behold the Lamb of God, who taketh away the sin of the world. This is he of whom I said, 'A man is coming after me, who is indeed before me, for he is greater than I. And I knew him not, but I came baptizing with water for this reason, that he might hence be made manifest unto Israel.'" John also gave this testimony, saying, "I saw the spirit come down from heaven as a dove, and remain upon him. And I knew him not, but he who sent me to baptize with water, had said unto me, 'Upon whom thou shalt see the spirit descend, and remain, that is he who baptizeth with a holy spirit.' And I saw it, and testify that this is the son of God."

35 On the next day, John was there again, and two of his disciples, and looking earnestly upon Jesus, as he was walking, saith, "Behold the Lamb of God!" And the two disciples heard him speak, and followed Jesus. Then Jesus turning, and seeing them following, saith unto them, "What seek ye?" And they said unto him, "Rabbi, (which means, Master) where dwellest thou?" He saith unto them, "Come and see." So they went, and saw where he dwelt, and abode with him that day; now it was about the tenth hour. One of the two, that heard what John said, was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and saith unto him, "We have found the Messiah, (which means the Christ). And Andrew bringeth him to Jesus, who looking earnestly upon him, said, "Thou art Simon, son

of Jonah: thou shalt be called Cephas, (which means a stone)." II.

The day following, Jesus purposed to go into Galilee, and finding Philip, saith unto him, "Come with me." Now, Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets also wrote, Jesus of Nazareth, the son of Joseph." And Nathanael saith unto him, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold! an Israelite indeed, in whom is no fault." Nathanael saith unto him, "Whence knowest thou me?" Jesus answered, "Before Philip called thee, when thou wast under the fig-tree, performing an act of private devotion, I saw thee." Nathanael answered, "Master, thou art the son of God: Thou art the king of Israel." Jesus replied, "Because I said unto thee, I saw thee beneath the fig-tree, dost thou believe? Thou shalt see greater things than these." He further saith unto him, "Verily, verily, I say unto you. Ye shall see heaven opened, and the angels of God ascending from and descending to the son of man."

On the third day, there was a marriage feast in Cana, a town of Galilee, and the mother of Jesus was there. Now, both Jesus, and his disciples had been invited to the feast. And when wine failed, the mother of Jesus saith unto him, "They have no wine." Jesus saith unto her, "Woman, what

<sup>1</sup> By his mild and gentle, but persuasive inducements to love and obey God.

<sup>2</sup> Ten o'clock in the morning. John uses the Roman method of counting the hours, which is the same as ours.

<sup>3</sup> Intimating that he would be a principal support of his future church.

<sup>4</sup> Proofs of an intercourse between heaven and the son of man, in the miracles which he should perform.

Miracle of water turned into wine.

CHAP. hast thou to do with me. My

11. <sup>1</sup> time is not yet come." His mo-

5 ther saith unto the servants,

"Whatsoever he shall tell you, do

6 it." Now six water-pots of stone

were standing there agreeably to

the manner of washing among the

Jews, each containing two or three

7 firkins. Jesus saith unto them,

"Fill the water-pots with water ;"

and they filled them up to the

8 brim. And he saith unto them,

"Draw out now, and carry *some*

9 to the governor of the feast." And

they carried some. But when the

governor of the feast had tasted the

water, which was made wine, not

knowing whence it was (but the

servants who had drawn the water

knew) he calleth to the bridegroom,

10 and saith unto him, "Every man

*usually setteth before his guests*

the best wine first, and when they

have drunk a good deal, the worse ;

but thou hast kept the best wine

11 until now." This beginning of

<sup>1</sup> miracles Jesus made in Cana of

Galilee, and manifested his glory,

and his disciples believed on him.

12 After this, he, and his mother,

and his brethren, and his disciples

went down to Capernaum, but con-

tinued not there many days, for the

passover of the Jews was nigh, and

14 Jesus went up to Jerusalem. And

he found in the <sup>2</sup> temple some *per-*

*sons* selling of cattle, and sheep, and

pigeons ; and the money-changers

15 sitting there ; and he made a

scourge of ropes, and drove them

all out of the temple, with the sheep

and oxen, and poured out the

changer's money, and overthrew

16 *their* tables ; and saith unto those

who sold pigeons, "Take these

things hence ; make not this house

of my Father, a house of merchan-

dise." Then his disciples called to

mind this scripture, "My zeal for

Psalm thine house consumeth me." Then

18 the Jews said unto him, "What

sign shewest thou unto us, since

thou doest these things." Jesus an-

19 swered, "Destroy this <sup>4</sup> temple,

and in three days I will raise it up."

Then said the Jews, "Forty and 20

six years hath this temple been in

building, and wilt thou raise it up in

three days." But he was speaking 21

concerning the temple of his body.

When therefore he was raised from 22

the dead, his disciples remembered

that he had said this, and they <sup>5</sup> be-

lieved the scripture, and the words

which Jesus had spoken.

Now, while Jesus was at Jeru- 23

salem, during this festival of the

passover ; many believed on his

name, when they beheld the mira-

cles which he did. But Jesus did

not trust himself to them, because 24

he knew all of *them*, and because 25

he needed not that any should tes-

tify of man ; for he knew what was

in man, *how uncertain and little*

*to be relied on.*

Now, one of the Pharisees, Ni- CHAP.

codemus by name, a ruler of the

Jews, came to Jesus by night, and

said unto him, "Master, we know

that thou art a teacher come from

God, for no man can do these mi-

2 races which thou doest, unless

God be with him. Jesus, *that he 3*

*might correct the wrong notions*

*which the Pharisee entertained of*

*his kingdom*, answered, "Verily

I say unto thee, except a man be

<sup>6</sup> born again, he cannot see the

kingdom of God." Nicodemus 4

saith unto him, "How can a man

be born, when he is old ? Can he

Jesus puts  
the buyers  
and sellers  
out of the  
temple ;

CHAP.  
III.  
Dialogue  
with Nico-  
demus.

<sup>1</sup> The time of drawing the attention of the Jews, by a series of miracles.

<sup>2</sup> Miracles publicly performed.

<sup>3</sup> Within the outward enclosure, or in the courts of the temple.

<sup>4</sup> It is probable that Jesus pointed to his own body, when he said this.

<sup>5</sup> Understood it in its proper sense.

<sup>6</sup> Resolve to become a new man, by a moral and spiritual reformation.

CHAP. III. go a second time into his mother's womb, and be born." Jesus answered, "Verily, verily I say unto thee, Unless a man be born of <sup>1</sup> spirit, as well as <sup>2</sup> water, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh, *weak, ignorant, and mortal*; and that which is born of the spirit is spirit, *holy, and fitted for immortality*. 7 Wonder not at my telling thee, ye must be born again. 8 The wind bloweth where it will, and thou hearest its sound, but knowest not whence it cometh, and whither it goeth. <sup>3</sup> So is every one that is born of the spirit." Nicodemus, answered, "How can these 10 things be?" Jesus answered, "Art thou a *teacher* in Israel, and knowest not these things? *Thou hast no cause however to doubt the truth of what John and myself have said upon this subject*. For verily, verily, I say unto thee, We speak that which we know, and testify that which we have seen, and perfectly understand; though you and your brethren receive not 12 our testimony. If I have told you earthly things, and ye believe not, how will you believe if I tell you 13 heavenly things? (Now no one goeth up to heaven, except he who afterwards, in the descent of the holy spirit, came down from heaven, even the son of man, who, though of low condition when he was upon earth, is now in heaven.) 14 <sup>4</sup> Yet as Moses set on high the serpent in the wilderness, so must the 15 son of man be set on high, that he who believeth on him may not perish, but have everlasting life." 16 Now there is no reason to doubt of what Jesus hath said; for God

hath so loved the world as to give his well beloved son, that he who believeth on him should not perish, but have everlasting life; for God hath not sent his son into the world to condemn the world, but that the 17 world through him might be saved. He who believeth on him, will not 18 be condemned; but he who believeth not, is already condemned, for not believing on the name of the highly beloved son of God. And 19 this is the ground of men's condemnation, that light is come into the world, and yet men have loved darkness rather than light. For 20 every one who doeth evil, hateth the light, and cometh not to the light, lest his deeds should be discovered. But he who doeth the truth, cometh 21 to the light, that his deeds may be made manifest, because they are wrought in obedience to the will of God.

After these things Jesus and his 22 disciples went into the country of Judea, and he continued there with them baptizing. And John also was baptizing in Enon, near Salim, 23 because much water was there, and the people came and were baptized; for John was not yet cast into 24 prison. Then a question arose between some of John's disciples and a Jew about baptizing. And John's 26 disciples went to him, and said, "Master, he that was with thee by the river Jordan, to whom thou gavest testimony, behold! he <sup>5</sup> baptizeth, and great numbers come to him." John answered, "A man 27 can receive nothing, either to accomplish the predictions he hath uttered, or to justify a firm reliance on their accomplishment, but what is given him from heaven,

<sup>1</sup> Made a new creature, by change of heart and life.

<sup>2</sup> Natural birth.

<sup>3</sup> His new birth will be best judged of by its effects on his future life and conduct.

<sup>4</sup> This must be read in connection with the 12th verse, the 13th being the words of the evangelist, and contained in a parenthesis.

<sup>5</sup> By means of his disciples.

CHAP. IV. Ye yourselves bear me witness that I said, I am not the Christ, but

29 am sent before his face. He who has the bride is the bridegroom, but the friend of the bridegroom who standeth by and heareth him, rejoiceth greatly at the bridegroom's voice, *testifying his affection for the bride*, thus my joy therefore

30 is complete. He must increase,

31 but I must decrease. He that cometh from above *being divinely commissioned to confer the gifts of the spirit of God* is above all other prophets. He that is from the earth, *not so commissioned*, is earthly, and speaketh *the things* of the earth; he that cometh from hea-

32 ven is, *I repeat it*, above all, and giveth his testimony to what he hath seen and heard, and yet scarcely any of you receiveth his testimony.

33 'He who receiveth this testimony hath set his seal to confirm that God is true; for the <sup>2</sup> declarations of God proclaim whom he hath sent;

34 for God giveth not the spirit by

35 measure to him. The Father loveth the son, and hath given all things necessary for the completion of his mission into his hands.

36 He who believeth on the son, so that his belief is a source of obedience, hath everlasting life; and he that disobeyeth the son, will not see life, but the displeasure of God continueth towards him.

CHAP. IV. When therefore Jesus knew that the Pharisees had heard of his

Jesus's discourse with a Samaritan woman.

making and baptizing more disciples than John, (though Jesus himself used not to baptize, but his disciples) he left Judea, and went again into Galilee. Now he could not avoid passing through Samaria.

He cometh therefore, to a city of Samaria called Sychar, near to the

field which Jacob gave to his son Joseph. Now Jacob's well was

there, and Jesus being wearied with the journey, was sitting accordingly at this well, about the sixth hour, when a woman of Samaria cometh to draw water. Jesus said unto her, "Give me to drink;"

8 for his disciples were gone to the city to buy food. Upon this the Samaritan woman saith unto him, "Why dost thou, being a Jew, ask drink of me who am a Samaritan?" (for the Jews have no friendly dealings with the Samaritans.) Jesus answered, "If thou hadst known the bounty of God, and who it is that saith unto thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water."

The woman said unto him, "Thou hast no bucket, and the well is deep, whence then canst thou have this living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, with his children and his cattle?" Jesus answered, "Whosoever drinketh of this water will thirst again; but whosoever shall drink of the water that I shall give him, will never thirst, but the water which I shall give him shall become in him a well of water, springing up to everlasting life."

The woman saith unto him, "Sir, give me this water that I thirst not, neither come hither to draw."

Jesus saith unto her, "Go call thy husband and come hither."

The woman answered, "I have no husband." Jesus saith unto her, "Thou hast well said, 'I

<sup>2</sup> From this to the end of the chapter we have the remarks of the evangelist.

<sup>3</sup> Signified by the abundant spiritual gifts bestowed upon the church when John wrote this gospel.

<sup>5</sup> Six o'clock in the evening.

<sup>4</sup> The doctrine of the gospel, which is sufficient to satisfy the most thirsty desires of the soul.

CHAP. IV. have no husband,' for thou hast had five husbands, and he whom thou now hast is not thy husband. Thou hast spoken truth in this."

The woman saith unto him, 19 "Sir, I perceive that thou art a prophet. Our fathers worshipped on this <sup>1</sup>mountain, and do ye say that in Jerusalem is the place, where we ought to worship?"

21 Jesus saith unto her, "Believe me the hour is coming, when ye will worship the Father neither on this mountain, nor at Jerusalem, in preference to any other place.

22 Ye worship what ye know not; we worship what we know, for

23 <sup>2</sup>salvation is of the Jews. But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth, and indeed the Father is seeking

24 such worshippers of himself. God is a spirit, and they that worship him acceptably must worship him

25 in <sup>3</sup>spirit and in truth." The woman saith, "I know that Messiah is coming; when he is come, he

26 will tell us all things." Jesus saith unto her, "I who talk with thee am he."

27 At this time his disciples came, and wondered that he was talking with a woman; but no one said, "What dost thou want! Or why

28 art thou talking with her?" The woman then left her waterpot, and

went into the city, and said to the

29 inhabitants, "Come see a man who hath told me some of the prin-

30 cipal concerns of my life. Is this the Christ?" Then they went out of the city on their way to him.

31 In the mean time his disciples besought him, saying, "Master,

32 eat." But he said unto them, "I

have food which ye know not of," CHAP. IV.

The disciples therefore said to each other, "Hath any brought him

33 provisions?" Jesus saith unto them, 34 "My food is to do the will of him

who sent me, and to finish his work. Say ye not, 'There are

35 yet four months, and then cometh the <sup>4</sup>harvest?' Behold, I say unto you, lift up your eyes to view the

36 <sup>5</sup>fields, they are white already for harvest. And the reaper receiveth

wages, and layeth up fruit unto everlasting life, that both the sower

and the reaper may rejoice together. For herein is that saying 37

true, 'One is the sower, and another the reaper.' I send you to 38

reap, where you did not labour; <sup>6</sup>others have laboured, and ye go

in to reap their labour."

Now many of the Samaritans of 39

that city believed on him, because of this testimony of the woman, 'He

told me some of the principal concerns of my life.' When therefore 40

the Samaritans were come to him, they entreated him to stay with

them, and he staid two days. And 41

many more believed because of his own words to them, and said unto 42

the woman, "We no longer believe because of thy report, for we

ourselves have heard him, and are persuaded that this is indeed

the Christ, the Saviour of the world."

Now after those two days he 43

left that place, and went into Ga- <sup>7</sup>Jesus re-

lilee, but not to Nazareth; for <sup>8</sup>turns into Galilee.

Jesus himself declared that a prophet hath no honour in his own 44

country. So when he was come 45

into Galilee, the Galileans received him, having seen all the things which he did at Jerusalem at the

<sup>1</sup> Gerizim.

<sup>2</sup> A knowledge of the way to serve God acceptably.

<sup>3</sup> With the pure and spiritual worship of devout prayer, and with true and solid piety.

<sup>4</sup> Barley harvest was in March or April; it must therefore have been winter now.

<sup>5</sup> Meaning the people of Samaria.

<sup>6</sup> He speaks indirectly and humbly of himself.

CHAP. V. feast; for they had also gone to the feast.

46 So Jesus came again to Cana of Galilee, where he had made the water wine; and a certain nobleman whose son was sick at Capernaum, hearing that Jesus was come out of Judea into Galilee, went to him, and asked him to go down and cure his son who was at the point of death. Then said Jesus unto him, "Unless ye see signs and wonders can ye not believe?" The nobleman said, "Sir, come down before my child is dead." Jesus saith unto him, "Go home, thy son is well." And the man believed the words of Jesus, and was going home. And as he was on his way, his servants met him, and told him, saying, "Thy son is well." Then he enquired of them the exact time when he began to amend, and they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew it to be the very hour, when Jesus said unto him, "Thy son is well." And himself believed, and all his family. This second miracle Jesus did on his return from Judea into Galilee.

CHAP. V. After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem at the sheep-gate, a bath called Bethesda, (*the house of mercy*) having five porches. In them lay a multitude of infirm persons, of blind, lame, withered. And a certain man was there who had an infirmity thirty and eight years. When Jesus saw him lying, and knew that he had been now a long time afflicted, he saith unto him, "Dost thou desire to be made

well?" The infirm man answered, "Sir, I have no man when the water is agitated, to put me into the bath; and while I am coming, another getteth down before me." Jesus saith unto him, "Arise, take up thy bed and walk;" and immediately the man was made well, and took up his couch and walked.

Now that day was the Sabbath. The Jews therefore said to him that was cured, "It is the Sabbath, it is not lawful for thee to take up thy couch." He answered them, "He who made me well, said unto me, 'Take up thy couch and walk.' But he that was cured knew not who it was, for Jesus had conveyed himself away unobserved, a multitude being in that place. Afterward Jesus meeteth with him in the temple, and said unto him, "Behold thou art made well; sin no more, lest some worse thing befall thee." The man went and told the Jews that it was Jesus, who had made him well; and therefore the Jews persecuted Jesus, because he had done these things on the Sabbath. But Jesus said unto them "As my Father worketh continually in governing and preserving the world, and in the direction and impulse which he has given me, I also work." Wherefore for this the Jews sought the more to kill him, because he had not only broken the Sabbath, but also called God his Father, making himself like unto God.

Then Jesus said unto them, "Verily, verily, I say unto you, the son can do nothing of himself, he can do nothing but what he seeth the Father do; for what things the Father doeth, these the son also doeth in like manner; for the

2. The second which is related at length in this gospel.

3. By babbling up from the bottom, which,

as it was probably a mineral water, might be supposed to render it more efficacious to cure the afflicted.

CHAP. V. Father loveth the son, and sheweth him whatsoever he doeth himself; 20 and he will show him greater works *than these which you have already seen*, so as to make you 21 wonder. For as the Father raiseth those who are dead in *trespasses and sins*, and giveth them life *by the means which he uses for their recovery*, so the son giveth life to 22 whom he <sup>1</sup>pleaseth. Nor indeed doth the Father judge any one, but hath wholly given *this privilege of exercising judgment* to the son, that all, as they honour the Father 23 so they may honour the <sup>2</sup>son. He who refuseth honour to the son, refuseth honour to the 24 Father, who sent him. Verily, verily, I say unto you, he that hearkeneth to my words, and believeth in him who sent me, hath *the sure prospect of everlasting life*, and shall not come into condemnation, as he has passed from death to life. 25 Verily, verily, I say unto you a time is coming, and now is *not far off*, when the *spiritually dead* will hear the voice of the son of God, *speaking by the holy spirit sent down upon his apostles*, and 26 they that listen shall live. For as the Father has in himself *the power of giving spiritual life*, so hath he given to the son also to have 27 life in himself; and hath given him authority to execute judgment also, 28 though he is a son of man. Wonder not at this, for a time is coming when all that are in the tombs 29 shall hear his voice; and they that have done good shall come forth to a resurrection of life; but they who have done evil to a resurrection of punishment.

Proofs of  
Jesus being  
the Mes-  
siah.

"I can do nothing of myself; as I hear I judge, and my judgment is just, for I seek not my own will,

but the will of him who sent me. CHAP. V. Though I bear testimony to myself, is not this testimony true? There 32 is however another who testifieth of me, and I am fully persuaded that the testimony which he beareth is true. Ye sent to John, and 33 he gave his testimony to the truth. Yet I require not testimony 34 from men, but I say these things that; *yielding to the testimony of John*, ye might be saved. He was 35 a burning and a shining lamp; but ye chose to rejoice for a moment *only* in his light. But I have 36 stronger testimony than that of John; for the works which the Father hath given me to perform, these very works which I do, testify of me, that the Father sent me, 37 so that the Father himself who sent me beareth testimony to me. But ye have neither listened to his 38 voice at any time, nor seen his <sup>3</sup>form, nor have his word abiding in you, *so as to work conviction* in your minds; for ye believe not him whom he hath sent.

"Ye search the scriptures, because ye think ye have in them eternal life, and though they testify of me, ye are not willing to come to me that ye may have life. I court not honour from 40 men; but I know you, that ye 42 have not the love of God in you. I am come in my Father's name, 43 but ye do not receive me; if another shall come in his own name, him ye will receive. How can ye 44 believe, who receive honour from one another, but seek not the honour which cometh from the only God. Do ye think that I shall ac- 45 cuse you to the Father? Ye have an accuser, *even Moses on whom ye trust*, since had ye believed Moses, ye would have believed in;

Cause of  
the Jews'  
unbelief.

Gen. xii. 3.  
xviii. 18.  
Deut. xviii.  
18.

<sup>1</sup> In compliance with, and submission to the will of God.

<sup>2</sup> On account of the divine authority from

which he acts.

<sup>3</sup> The form of God is a strong figure for purity and holiness of character.

CHAP. V. for he wrote of me. But if ye believe not his writings, how will ye believe my words?"

CHAP. VI. After these things Jesus went away by the side of the lake of Galilee, which is *the lake of Tiberius*, and a great multitude followed him, <sup>Five thousand</sup> and

2 because they saw the miracles which he did on those who were 3 diseased; and Jesus went up a mountain, and sat there with his 4 disciples. Now the passover, a festival of the Jews, was nigh. 5 Jesus then lifting up his eyes and beholding a great multitude coming towards him, saith unto Philip, "Whence shall we buy bread that 6 these may eat?" This he said to try him; for he had determined 7 what to do. Philip answered him, "Bread worth two hundred denarii is not sufficient for them, that every one of them may have a little."

8 One of his disciples, Andrew, Simon Peter's brother, saith unto 9 him, "There is a lad here that hath five barley loaves and two small fishes, but what are these 10 among so many?" Jesus however said, "Make the men sit down," (for there was much grass in the place). So the men sat down in 11 number about five thousand. Then Jesus took the loaves, and after giving thanks, distributed *them* to the disciples, and the disciples to the people, and likewise of the fishes, as much as they chose. 12 And when they were satisfied, he saith to his disciples, "Gather together the remaining fragments, that 13 nothing be lost." So they gathered *them* together, and filled twelve panniers with the fragments of the five barley loaves, which remained 14 to those that had eaten. When these men, therefore, saw the miracle which Jesus had done, they said, "This is in truth that prophet that was to come into the world."

When Jesus therefore perceived CHAP. VI. that they were going to take him by force, and make him a king, he <sup>Jesus walking on the lake;</sup> withdrew *again* to a mountain by himself. Now in the evening his disciples went down to the lake, 16 and getting into a vessel, sailed along the lake towards Capernaum; 17 and it was at this time dark, but Jesus had not come to them, and 18 the lake began to swell from a great wind that blew. So when they had 19 been driven about twenty-five or thirty furlongs, they saw Jesus walking on the lake, near the vessel, and they were afraid. But 20 he saith unto them, "It is I. Be not afraid." Then they were glad 21 to receive him into the vessel, and in a very short time the vessel was at the land, whither they were going.

The day following, the multitude 22 which had been by the lake side, <sup>is eagerly followed by the multitude, and why;</sup> having seen that no other vessel was there, except that one, into which the disciples had entered, and that Jesus had not gone with them into the vessel, (though other 23 vessels of Tiberias had come nigh the place where the bread was eaten, over which the Lord had given thanks) and that neither Jesus nor his disciples were there, they got 24 into *some* vessels, and went towards Capernaum, in search of Jesus; and when they had found 25 him further on by the side of the lake, they said unto him, "Master, when didst thou come hither?" Jesus answered, "Verily, verily, 26 I say unto you, ye seek me not because ye saw miracles, but because ye ate of the loaves and were filled. Work not so much for the food 27 which perisheth, as for the food which endureth to everlasting life, which the son of man will give you; for to him hath the Father, even God<sup>1</sup>, set his seal."

Then they said unto him, "What 28

<sup>1</sup> Confirmed and established his divine mission.

CHAP. must we do to work the works of  
 VI. God?" Jesus answered, "This  
 replies to is the work of God, that ye believe  
 the cavils of on him whom he hath sent."  
 the Jews.

Then they said, "What sign there-  
 30 fore dost thou show; that we may  
 see and believe on what thou per-  
 31 formest. Our fathers ate manna  
 in the desert; as it is written,

Psalm  
 lxxviii. 24- "He gave them the bread of hea-

32 ven to eat." Then Jesus said unto  
 them, "Verily, verily, I say unto  
 you, Moses gave you not that  
 bread of heaven, but my Father,  
 who is now giving you the true

33 bread of heaven: for the bread of  
 God is that which cometh down  
 from heaven to give life unto the  
 34 world." Then they said unto him,  
 "Master, evermore give us that  
 35 bread." And Jesus saith unto them,  
 "I am that bread of life; he who  
 cometh to me will never<sup>1</sup> hunger,  
 and he who believeth on me will  
 never thirst.

Who  
 Christ's  
 disciples  
 are;

36 "But I have *already* said unto  
 you that though ye have seen me,  
 and the miracles which I have  
 wrought, yet ye believe not. All,  
 37 however, whom the Father giveth  
 me, as being properly disposed,  
 will come to me, and him who  
 cometh to me *this disposed*, I will  
 38 in no respect disregard. For I am  
 come<sup>2</sup> down from heaven, not to  
 do my own will, but the will of him  
 39 who sent me. And this is the will  
 of him who sent me, that of all  
 whom he hath given me, as my as-  
 sistants on earth, I should lose  
 none, but should exalt them here-  
 40 after. This also is the will of him  
 who sent me, that every one who  
 seeth the son, by learning his doc-  
 trine, and believeth in him, may  
 have everlasting life, and I shall ex-  
 alt him hereafter."

<sup>1</sup> In the future life.

<sup>2</sup> This language is used in allusion to the  
 bread which was before said to have come  
 down from heaven. There is no more rea-  
 son to suppose that Christ literally came  
 down from heaven, than that he was bread,

The Jews then murmured at CHAP.  
 him, because he said, "I am the VI.  
 bread which is come down from by what  
 heaven;" and they said, "Is not motives led;

this Jesus the son of Joseph, whose 42  
 father and mother we know?

What then doth he mean, by say-  
 ing, 'I am come down from hea-  
 ven?' Jesus answered, "Mur- 43  
 mur not among yourselves. No 44  
 one can come to me unless the Fa-

ther who sent me<sup>3</sup> draw him, and  
 him I will hereafter exalt. It is 45  
 written in the prophets, in refer-  
 ence to the time of the Messiah, Isaiah  
 liv. 13. 'All will be acquainted with  
 Jeremiah  
 xxxi. 34- God;' every one, therefore, that

heareth of the Father and hath  
 learned him, cometh unto me.  
 Not that any one seeth the Father, 46  
 except he who is from<sup>4</sup> God, he

doth see the Father. Verily, veri- 47  
 ly, I say unto you, He who be-  
 lieveth in me, hath everlasting life.  
 I am the bread of that life. Your 48  
 fathers ate manna in the desert, and 49  
 died afterwards. The bread of hea- 50  
 ven which is come down now is

such, that if any one eat of it, he  
 will not so die, but that he shall  
 have eternal life. I am that bread 51  
 of life which is come down from

heaven. If any one eat of this  
 bread, he will live for ever. More-  
 over this body of mine is to be con-  
 sidered as bread, which I will give  
 up to sufferings and death, in the  
 cause of truth, for the life of the  
 world."

Upon this the Jews contended 52  
 among themselves, saying, "How  
 can he give us his body to eat?" 53  
 Then Jesus said unto them, "Un-  
 less ye eat of the body of the son of  
 man, and drink his blood, ye have  
 no life within yourselves. He that 54  
 eateth my body, and drinketh my

as calls himself, in verse 35.  
<sup>3</sup> Unless the love of God prevail in his  
 heart.

<sup>4</sup> Entertains right and worthy sentiments  
 of God.

CHAP. blood, hath everlasting life, and him  
 VL I will exalt hereafter; for my body  
 55 is the true food. and my blood the  
 56 true drink. <sup>1</sup>He that eateth my  
 body and drinketh my blood abid-  
 57 eth in me, and I in him. As the  
 Father who hath life, sent me, and  
 I live by the Father, so he that eat-  
 58 eth me will also live by me. Such  
 is the bread which is *now* come  
 down from heaven, not like the  
 manna which your fathers ate and  
 died *afterwards*, for he that eat-  
 eth this bread shall live for ever."

Jesus's words are to be taken spiritually.  
 \*59 Jesus said these things as he was  
 teaching in a synagogue at Caper-  
 naum. Then many of his disci-  
 ples when they had heard him, said,  
 60 "This is hard doctrine, who can  
 61 understand it?" But Jesus know-  
 ing in his own mind that his dis-  
 ciples were murmuring at this,  
 said unto them, "Do ye revolt  
 62 at this?" What if ye see the son  
 of man come up again *from the*  
*grave* to the place where he was  
 before? *Will you still be of-*  
*fended with the doctrine which I*  
 63 *teach?* It is the spirit that giveth  
 life, the body is of no use without  
 it: the words which I speak unto  
 you, *they* are spirit, and *they* are  
 64 *life*. But some of you believe  
 not." (For Jesus knew before this  
 who believed not, and who would  
 65 deliver him up). And he said,  
 "Therefore did I tell you, that no  
 man can come to me unless it be  
 given him by my Father."  
 66 After this, many of his disciples  
 went away and walked with him  
 no more. Then said Jesus to the  
 twelve, "Do ye also wish to go  
 68 away?" Simon Peter answered,  
 "Master, to whom shall we go?  
 thou hast the words of eternal life,  
 69 and we believe upon the full-

Peter's noble confession.

<sup>1</sup> By imbibing and digesting my doctrine, so as to make it productive of obedience, an union is established between me and my disciples.

est conviction, that thou art the CHAP. VI.  
 Christ, the son of the living God."

Jesus answered, "Did I not choose 70  
 you twelve for myself? but one of  
 you is a false accuser." Now he 71  
 meant Judas Iscariot, the son of  
 Simon, one of the twelve, who was  
 about to deliver him up.

And after these things, Jesus CHAP. VII.  
 walked in Galilee, for he did not  
 choose to walk in Judea, because the  
 Jews sought to kill him. Now the  
 Jews' festival of tabernacles was at  
 hand. Therefore his brethren said  
 unto him, "Go hence into Judea,  
 that thy disciples also may see the  
 works which thou doest; for no 4  
 one, who seeketh to be known  
 publicly, performeth his actions in  
 a secret place: since thou doest  
 these things, show thyself openly  
 to the world." For, not even did 5  
 his brethren *all of them* believe on  
 him. Then saith Jesus unto them, 6  
 "My time is not yet come, but  
 your time is always ready. The 7  
 world cannot hate you, but me it  
 hateth; because I testify of it that  
 its works are evil. Go ye up to 8  
 this festival. I go not up at present  
 to this festival, for my time is not  
 yet fully come." When he had said 9  
 these things unto them, he remain-  
 ed still in Galilee. But after his 10  
 brethren were gone up, then he al-  
 so went up to the festival, not open-  
 ly, but with secrecy. Then the 11  
 Jews sought him at the festival,  
 saying, "Where is he?" And 12  
 there was much private dispute con-  
 cerning him, among the multitude:  
 for some said, "He is a good  
 man," others said, "Nay, but he  
 deceiveth the people." No one, 13  
 however spake openly of <sup>3</sup>him, for  
 fear of the Jews.

But when the festival was now 14

<sup>2</sup> They relate to the actions of the mind, are a life-giving principle, and the source of everlasting life and glory.

<sup>3</sup> In his favour.

CHAP.  
VII.reasons  
with the  
Jews in the  
temple.

half ended, Jesus went up into the temple, and taught, and the Jews wondered, saying, "How hath this man such learning, having never been taught?" Jesus answered, 16 "The doctrine which I am teaching is not mine, but his who sent me. Whether this doctrine be of God, or I speak from myself, that man will know, who wisheth to do 17 his will. He who speaketh from himself, seeketh his own glory; but he who seeketh the glory of him that sent him is true, and 18 hath no deceitfulness in him. Did not Moses give you the law? yet no one of you keepeth this law. Why are ye seeking to kill me?" 19 The multitude answered, "Thou hast a demon: who is seeking to kill thee?" Jesus answered, "I did but one work *on the Sabbath*, 20 and do ye all wonder at it? Concerning this matter, Moses gave you circumcision, (not that circumcision came first from Moses, but 21 from the patriarchs) and ye circumcise a man on the *Sabbath-day*, that the law of Moses may not be broken: are ye angry with me for making a man altogether well on 22 the Sabbath? Judge not according to the appearance, but judge righteous judgment." 23 Then some of the inhabitants of Jerusalem said, "Is not this he whom they are seeking to kill? and lo! he speaketh boldly and 24 they say nothing to him. Are the rulers really convinced that this is the Christ? But we know whence this man is; whereas when the Christ cometh, no man knoweth 25 whence he is." Upon this, Jesus cried aloud as he was teaching in the temple, "Do ye know me then, and know also whence I 26 am? However, I am not come of myself, but am sent by one wor-

Various  
opinions  
about  
Jesus.

thy of belief; whom ye know not: but I know him, because I am from him, and he sent me."

CHAP.  
VII.

And they continued seeking to lay hold on him; but no one laid hands on him, for his hour was not yet come. But many of the multitude believed on him, and said, "Will the Christ, when he cometh, do more miracles than *this man* hath done?" Now the Pharisees heard these private debates of the multitude concerning him; and the Pharisees, and the chief priests sent officers to lay hold on him. Then Jesus said unto them, 30 "But a little while shall I be with you, and then I go to him who sent me. Ye will seek me, but 31 will not find me; and whither I am going, ye cannot come." Then 32 said the Jews among themselves, "Whither is he going, that we shall not find him. Is he going among the dispersed <sup>3</sup> Greeks, to teach the Greeks? What doth this saying 33 of his mean, 'Ye will seek me, but ye will not find me, and whither I am going, ye cannot come.'"

Pharisees  
seek to lay  
hold of  
him.

Now on the last day, the great day of the festival, Jesus stood and cried out, "If any one <sup>4</sup> thirst, let him come to me, and drink. He who believeth in me as the scripture hath <sup>5</sup> commanded him, out of his body will flow rivers of living water." Now, this he meant of the spirit, which those who believed on him were to receive; for there was no holy spirit yet, because Jesus was not yet glorified.

Promise of  
spiritual  
gifts.

Then many of the multitude, upon hearing this discourse, said, "In truth, this is a prophet." Others said, "This is the Christ;" but some said, "Doth the Christ then come out of Galilee? Doth not the scripture say, that the Christ cometh out of the family of David,

Officers  
sent to take  
him, speak  
highly in  
his praise.  
Psalm  
cxxxii. 17,  
Micah  
v. 2.

<sup>1</sup> If the eighth day from the birth happens to be a Sabbath.

<sup>2</sup> Persons living among the Greeks, and using their language, but Jews by descent.

<sup>3</sup> Alluding to the custom of drawing water from the fountain of Siloam, at this time.

<sup>4</sup> Deut. xviii. 15, 19.

CHAP. and from Bethlehem, the town of  
VIII. David ?” So the opinion of the

43 multitude was divided concerning  
44 him. And some of them were de-  
sirous of laying hold of him ; but  
no one put forth his hands against  
45 him. So the officers went to the  
chief priests, and Pharisees ; who  
46 said unto them, “ Why did ye not  
bring him ?” The officers answer-  
ed, “ Never man spake like this  
47 man.” Then the Pharisees replied,  
48 “ Are ye also deceived ? Hath any  
one of the rulers or of the Phari-  
49 sees believed on him ? But this  
multitude, who know not the law  
50 are accursed.” Nicodemus, (the  
same who came to Jesus by night)  
who was one of them, saith unto  
51 them, “ Will our law condemn  
this man without first hearing him,  
and knowing what he is doing.”  
52 They answered, “ Dost thou also  
stand up for Galilee ? Search, and  
thou wilt see that the prophet is not  
to arise out of Galilee.”

CHAP.  
VIII.

Jesus jus-  
tifies his  
doctrine.

Then Jesus spake again unto  
them, saying, “ I am the light of  
the world. He who cometh to me  
will not walk in darkness, but will  
have the light of life.” Upon this  
13 the Pharisees said unto him,  
“ Thou bearest testimony to thy-  
self ; thy testimony is not *worthy*  
14 *to be considered as true.*” Jesus  
answered, “ Though I do bear  
testimony to myself, this testimony  
is true, that I know whence I came,  
and whither I am going : but ye  
know not whence I come, and  
15 whither I go. Ye judge according  
to the flesh, *from prejudice and*  
16 *passion.* I judge<sup>1</sup> no one. And  
yet if I judge, my judgment is true,  
because it is not I alone that judge,  
but I, and the Father who sent me.  
17 And indeed it is written in your  
law, that the testimony of two men  
is true. I bear testimony to my-

Deut.  
xix. 15.

self, and my Father, *whose evi-* CHAP.  
*dence is preferable to that of any* VIII.  
*number of men,* beareth testimo- 18  
ny to me.” Then they said unto 19  
him, “ Where is thy Father ?” Je-  
sus answered, “ *As ye know not*  
me, ye know not my Father ; *for*  
if ye had<sup>2</sup> known me, ye would  
have known my Father also.”  
These words spake Jesus, in the 20  
treasury, as he was teaching in the  
temple ; and no one laid hold on  
him, for his hour was not yet come.

Then said Jesus to them again, 21  
“ I am going, and ye will seek me, *Vicious*  
*but it will be in vain,* for ye will *affections*  
die in your sins ; for whither I am *prevent*  
going, ye cannot come.” Then *men from*  
the Jews said, “ Will he kill him- *believing.*  
self ? because he saith, ‘ Whither  
I am going, ye cannot come !’”  
And he said unto them, “ Ye are 23  
from below, I am from above : ye  
are of this world, I am not of this  
world. Therefore I said unto 24  
you, Ye will die in your sins ;  
for if ye believe not, that I am<sup>3</sup> *he,*  
ye will die in your sins.” Then 25  
they said unto him, “ Who art  
thou ?” Jesus said unto them, 26  
“ Even what I told you at first. I  
have many things to say of you,  
and to condemn *in you,* but the  
Father who sent me, *and to whom*  
*I must leave you,* is a true judge,  
and I speak to the world those  
things *only* which I heard from  
him.” But they knew not what 27  
he meant by the Father. Jesus 28  
said further unto them, “ When ye  
have set the son of man on high,  
then ye will know that I am *he,*  
and that I do nothing of myself,  
but speak what my Father taught  
me ; and that he who sent me is  
with me. The Father hath not left 29  
me alone ; because I always do *those*  
things which please him.”

As he spake these words, many 30

<sup>1</sup> By my own authority.

<sup>2</sup> By attending to the proofs of the divine  
commission of Jesus, they would have be-

lieved what he said of the Father.

<sup>3</sup> The Christ.

CHAP.  
VIII.Reply to  
the boast  
of being  
descended  
from Abra-  
ham.

believed on him. Then said Jesus to those Jews, who believed on him, "If ye continue in my word, then ye are truly my disciples, and ye shall know the truth, and the truth shall make you free. Some answered, "We are Abraham's race, and were never slaves to any one, how dost thou mean then, that we shall be free?" Jesus answered, "Verily, verily, I say unto you, every one who committeth sin is a slave of sin. Now the slave abideth not in the house for a continuance, *as part of the family*, but the son does abide for a continuance. If therefore the son shall make you free, ye will be free indeed. I know ye are the race of Abraham; but ye seek to kill me, because my word hath no place in you. I speak what I have seen with my Father, and ye also do what ye have heard from your Father." They answered, "Abraham is our Father." Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye are seeking to kill me, a man who have spoken to you the truth, which I have heard from God: Abraham did not act thus. Ye do the works of your Father." Then said they unto him, "We are not a spurious idolatrous race; *besides Abraham our earthly Father*, we have one Father, even God." Jesus said unto them, "If God were your Father, ye would have loved me, because I came forth from God; for I am not come of myself, but he sent me. Why do ye not understand my discourse? Because ye cannot bear to listen to my doctrine. The devil is your Father, and ye willingly perform the desires of your Father. He

Jesus  
warmly re-  
proves the  
Jews;

was a man-slayer from the first, and continued not in the truth, because there is no truth in him. When any one speaketh a lie, he speaketh according to his own kindred, for his Father *the devil* also is a liar. Now I speak the truth, but ye do not believe me. Which of you can convict me of sin? And if I speak the truth, why do ye not believe me? He who is of God, listeneth to the words of God. Ye therefore do not listen, because ye are not of God." Then the Jews answered, "Do we not say rightly, that thou art a Samaritan, and hast a demon?" Jesus answered, "I have not a demon, but I honour my Father, and ye dishonour me."

"Now I seek not my own glory; there is one who seeketh it, and will punish. Verily, verily, I say unto you, if any one keep my words, he shall never see death." Then said the Jews unto him, "Now we know that thou hast a demon; Abraham and the prophets died; yet thou sayest, if a man keep my words, he will never taste of death. Art thou greater than Abraham our Father who died, or *than the prophets who also died*: whom makest thou thyself?" Jesus answered, "If I give glory to myself, my glory is nothing; it is the Father, who giveth me glory, whom ye affirm to be your God, though ye know him not; but I know him, and if I say, I know him not, I shall be like unto you, a liar; but I do know him, and keep his word. Your Father Abraham earnestly longed to see this my day, and he saw it, and was glad." Then said the Jews to him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus saith unto them, "Verily, verily, I say

CHAP.  
VIII.shows his  
superiority  
to Abra-  
ham;

<sup>1</sup> Alluding to the history of Cain, Gen. iv. 8, 9, who was both a man-slayer and a liar, an enemy of goodness, a false accuser

of his brother, or a devil.

<sup>2</sup> After he has been raised from the grave.

<sup>3</sup> In the promise made to him, Gen. xii. 3.

CHAP. VIII. unto you, Before Abraham was born, I am *he*." Then they took up stones to throw at him; but Jesus screened himself by passing through the midst of them, and so went out of the temple.

CHAP. IX. As he was passing along, he saw a man who had been blind from his birth. And the disciples asked Jesus, saying, "Master, who sinned, this man, or his parents, that he was born blind?"

gives sight to a blind man,

Jesus answered, "*He was born blind*, neither for his own sin, nor that of his parents; but that the works of God might be manifested in him.

I must work the works of him who sent me, while it is day, for night is coming, when no man can work.

While I am in the world, I am a light to the world."

When he had said this, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay, and said unto him, "Go wash thine eyes in the pool of Siloam (which means, Sent)."

He went therefore, and washed himself and came seeing.

Upon this, the neighbours, and they who had seen him before, when he used to beg, said, "Is not this he, that used to sit begging?"

Some said, "It is he;" others said, "It is like him;" but he said himself, "I am *he*."

Then they said unto him, "How were thine eyes opened?"

He answered, "A man, called Jesus, made clay, and anointed mine eyes with it, and said unto me, 'Go to the pool of Siloam, and wash thine eyes; and I went, and washed myself, and received sight.'"

Then they said unto him, "Where is that *man*?" He saith, "I do not know."

Then they bring to the Pharisees him that had been blind. Now it was a Sabbath-day, on which Jesus had made the clay, and opened

who is examined by the Pharisees,

his eyes; and the Pharisees also asked him the same question that had been put to him before, and he said unto them, "He put clay on mine eyes, and I washed them, and now see." Wherefore some of the Pharisees said, "This man is not from God, because he keepeth not the Sabbath." Others said, "How can a sinner do such miracles?" And there was a division among them.

They said unto the blind man again, "What sayest thou of him, since he hath opened thine eyes." He said, "That he is a prophet."

But the Jews would not believe, that he had been blind, and received his sight, till they had called his parents, and asked them, saying,

"If this be your son, who ye say was born blind, how doth he now see?"

His parents answered, "We know that this is our son, and that he was born blind; but by what means he now seeth, we know not, or who opened his eyes, we know not: he is of age, ask him; he will speak for himself."

His parents spake thus, because they feared the Jews; for the Jews had agreed already, that if any man confessed Jesus to be the Christ, he should be forbidden the synagogue.

Therefore, said his parents, "He is of age, ask him."

The Pharisees called a second time the man who had been blind; and said unto him, "Give God the praise. We know that this man is a sinner."

The man answered, "I do not know that he is a sinner. One thing I know, that I was blind once, but now I see."

And they said to him again, "What did he to thee? How did he open thine eyes?"

He answered them, "I have told you already, but you did not regard me. Why do ye wish to hear it again? Would ye also be

The man answers the Pharisees very sensibly, and honestly;

CHAP. X. his disciples?" Then they reviled him, and said, "Thou mayest be 28 his disciple, but we are disciples of 29 Moses. We know that God spake to Moses; but we do not know 30 whence this *man* came." The man answered, "In this now is a wonderful thing, that ye know not whence he came, though he hath 31 opened mine eyes. Now we know that God heareth not sinners, but if any man be a worshipper of God and do his will, him he heareth. 32 Never was it heard yet, that any one opened the eyes of a man born 33 blind. If he were not from God, he could have done no *such* thing." 34 They replied, "Thou wast altogether born in sins, and dost thou 35 teach us?" And they sent him away with contempt.

36 Jesus heard that they had sent him away, with contempt, and when he met with him, he said unto him, "Dost thou believe in the son of God?" He answered, "Who is he, Sir, that I may believe in him?" Jesus said unto 37 him, "It is he whom thou both seest, and *hearest* talking with 38 thee." Then the man said, "Sir, I believe," and he did *Jesus* obeisance. Then Jesus said, "For 39 displaying the just judgment of God, am I come into this world, that they who see not, *being plain and good persons*, may see the truth, and that those who see, *being learned and wicked*, may become blind." And some of the Pharisees who were with him, hearing this, said unto him, "Are we 40 then blind?" Jesus said unto them, "If ye were *unavoidably* blind, ye would have had no sin; but since ye say, we see, therefore your sin remaineth."

CHAP. X. *As ye Pharisees think yourselves true shepherds, admitting*

*whom ye will into your fold, and excluding whom ye will, hear this parable,* "Verily, verily, I say unto you, he who goeth not into the sheep-fold by the door, but climbeth up some other way, the same is a thief, and a murderer. But he 2 who goeth in by the door is the shepherd of the sheep. To him 3 the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath 4 brought his own sheep out, he goeth before them, and the sheep follow him; for they know his voice. But a stranger they will not follow, 5 but will flee from him; for they know not the voice of strangers." This parable Jesus spake unto 6 them, but they understood not what he said.

Then said Jesus unto them *in explanation of the parable*, "Verily, 7 verily I say unto you, I am this door of the sheep. All that have come in my name are thieves, and 8 murderers, but the sheep did not hear them. I am the door. By 9 me if any *sheep* enter, it will be safe, and may go in and out, and find <sup>a</sup> pasture. The thief cometh 10 only to steal, and to kill, and to destroy. I am come that the *sheep* may have life, and abundance of all good things. I am the good shepherd, the good shepherd exposeth 11 his life for the sheep. But when 12 he who is not the shepherd, nor the owner of the sheep, but a hireling, seeth the wolf coming, he leaveth the sheep, and fleeth; and the wolf seizeth and scattereth the sheep. The hireling fleeth, because 13 he is a hireling, and careth not for the sheep. I am the good 14 shepherd, and know my sheep, and am known by them as the Father knoweth me, and I know the Fa- 15

CHAP. X.

A true shepherd described by a parable.

believes Jesus to be the Christ.

Jesus is that shepherd.

<sup>a</sup> Sincere, well disposed persons.

<sup>a</sup> True spiritual food.

CHAP. X. ther ; and I lay down my life for the sheep. And I have <sup>1</sup> other 16 sheep which are not of this fold, those also I must bring, and they will hear my voice, and <sup>2</sup> both will become one fold, under one shepherd. For this my Father loveth me, because I lay down my life to 18 receive it again. No one taketh it from me *without my consent*, but I lay it down of myself. I have a commission to lay it down, and I have a commission to receive it again. This charge I received from my Father."

People think differently of him.

19 There was a division therefore again among the Jews, because of these words. And many of them said, "He hath a demon, and is mad, 21 why do you listen to him?" Others said, "These are not the words or actions of a demoniac. Can a demon open the eyes of the blind?"

Jesus did not assume more than others had done in calling himself the son of God.

22 Now the feast of <sup>3</sup> dedication was kept at Jerusalem, and the weather being rainy, Jesus was walking in the temple, in Solomon's porch. Then the Jews came about him, and said unto him, "How long dost thou keep us in suspense? If 24 thou be the Christ, tell us plainly." Jesus answered, "I have told 25 you, but ye do not believe me. The works which I do in my Father's name, bear testimony to me. 26 But ye believe not, for ye are not 27 of my sheep; my sheep, as I told you, hear my voice, and I know 28 them, and they follow me: And I give unto them everlasting life, and they shall never perish, and no one shall tear them from my hand. 29 My Father who gave them to me, is greater than all; and no one is able to pluck them out of my Father's hand. I and the Father are

one in design and action." Then CHAP. XI. the Jews took up stones again, to throw at him, and Jesus said unto 31 them, "Many good works I have 32 shown you from my Father; for which of those works would ye stone me?" The Jews answered, 33 "We would not stone thee for a good work, but for a wicked speech, because thou who art a man, makest thyself God." Jesus replied, "Is it 34 not written in your <sup>4</sup> law, 'I said, <sup>Psalm lxxxii. 6.</sup> ye are Gods!' If those be called Gods, to whom the word of God 35 came, and this scripture cannot be set aside, do ye say that I whom 36 the Father set apart, and sent into the world, speak wickedly, because I <sup>5</sup> called myself the son of God? If I perform not the works of my 37 Father, believe me not; but if I do perform them, though ye believe 38 not me, believe the works, that ye may firmly believe the Father to be in me, and I in him."

Then the Jews sought again to 39 lay hold on him; but he escaped out of their hands, and went away 40 again to the side of Jordan, to the place where John at first baptized, and there he abode. And many 41 resorted to him, saying, "John did no miracle, but all things which John spake of this man were true." And many believed in him 42 there.

Now, one Lazarus of Bethany, CHAP. XI. the town of Mary, and Martha her sister, was sick. This was the same Mary that <sup>6</sup> anointed the Lord with perfumes, and wiped his feet with her hair, whose brother Lazarus was sick. His sisters therefore 3 sent to Jesus, saying, "Master, behold! thy friend is sick." When 4 Jesus heard this, he said, "This

Sickness of Lazarus.

<sup>1</sup> A prophecy, that the Gentiles should be admitted into the Christian church.

<sup>2</sup> Jews and Gentiles.

<sup>3</sup> A feast to commemorate the cleansing of the temple, by Judas Maccabius, after its

pollution by Antiochus Epiphanes.

<sup>4</sup> Your sacred books.

<sup>5</sup> As he did in effect, in verses 29 and 30.

<sup>6</sup> See xii. 3.

CHAP. sickness is unto death only for the  
 XI. glory of God, that the son of God  
 5 may be glorified by it." Now Je-  
 6 sus loved Martha and her sister,  
 7 and Lazarus. And he remained,  
 8 after hearing of the sickness of  
 9 Lazarus, in the place where he was  
 10 two days. Afterwards he said to  
 11 his disciples, "Let us go again in-  
 12 to Judea." His disciples say unto  
 13 him, "Master, the Jews were  
 14 seeking just now to stone thee, and  
 15 art thou going thither again?" Je-  
 16 sus answered, "Are there not  
 17 twelve hours in the day? If a man  
 18 walk by day, he stumbleth not,  
 19 because he seeth the light of this  
 20 world; but if he walk by night, he  
 21 doth stumble, because the light is  
 22 not in the world, visible to him."  
 23 After speaking thus, he saith fur-  
 24 ther to his disciples, "Our friend  
 25 Lazarus is asleep; but I am going  
 26 to awake him." Then said his dis-  
 27 ciples, "Master, if he be asleep,  
 28 he will do well." Jesus meant that  
 29 he was dead; but they supposed  
 30 him to be speaking of customary  
 31 sleep. Then said Jesus to them  
 32 plainly: "Lazarus is dead, and I  
 33 am glad that I was not there, for  
 34 your sakes, that ye may believe;  
 35 but let us go to him." Then said  
 36 Thomas, who was called Didymus,  
 37 to his fellow-disciples, "Must we  
 38 also go, and expose ourselves to de-  
 39 struction with him?"  
 40 So Jesus went, and found that  
 41 Lazarus had been already four days  
 42 in the tomb. Now Bethany was  
 43 nigh unto Jerusalem, about fifteen  
 44 furlongs off: and many of the Jews  
 45 had come to Martha and Mary, to  
 46 comfort them concerning their bro-  
 47 ther. Then Martha, as soon as  
 48 she heard that Jesus was coming,  
 49 went to meet him; but Mary con-  
 50 tinued in the house. Then Martha  
 51 said to Jesus, "Master, if thou

hadst been here, my brother had CHAP.  
 not died. But I know that XI.  
 even now, whatsoever thou shalt  
 ask of God, God will give it thee."  
 Jesus saith unto her, "Thy bro- 23  
 ther shall rise again." Martha saith 24  
 unto him, "I know that he will  
 rise again in the resurrection, at the  
 last day." Jesus said unto her, "I 25  
 am the resurrection, and the life; he  
 who believeth in me, though he  
 die, yet shall he live; and no man 26  
 living, who believeth in me, shall  
 die for ever. Dost thou believe 27  
 this?" She saith unto him, "Yes  
 Master, I believe that thou art the  
 Christ, the son of God, who was to  
 come into the world." And when 28  
 she had said this, she went away,  
 and called her sister Mary, saying  
 to her secretly, "The teacher is  
 come, and asketh for thee." As 29  
 soon as she heard this, she riseth  
 up quickly, and goeth to him. Now 30  
 Jesus was not yet come to the vil-  
 lage, but was at the place, where  
 Martha met him. The Jews then 31  
 who were with Mary in the house,  
 and were comforting her, when  
 they saw how hastily she rose up,  
 and went out, followed her, saying,  
 "She is going to the tomb to weep  
 there."

As soon then as Mary came 32  
 where Jesus was, and saw him, she expresses  
 fell down at his feet, and said unto his con-  
 him, "Master, if thou hadst been cern;  
 here, my brother would not have  
 died." When Jesus therefore saw 33  
 her weeping, and the Jews who had  
 come with her, weeping also, he  
 groaned in himself, and was trou-  
 bled, and said, "Where have ye  
 laid him?" They say unto him, 34  
 "Master, come and see." Jesus 35  
 wept. Then said the Jews, "Be- 36  
 hold! how he loved him." But 37  
 some of them said, "Could not  
 this man, who opened the eyes of

<sup>1</sup> Jesus intimates that nothing would be permitted to prevent him from accomplishing the great end of his ministry.

CHAP. XI. the blind man, have also hindered this man's death?" Jesus then,

38 again groaning in himself, cometh to the tomb, which was a cave, and a stone was lying against it.

39 Jesus saith, "Take away the stone." Martha, the sister of the dead man, saith unto him, "Master, by this time he 'smelleth, for he hath been *buried* four days."

40 Jesus saith unto her, "Did I not tell thee, that if thou wilt believe, thou shalt see the glory of God?"

41 Then they took away the stone from the place, where the dead man was laid. And Jesus lifted up his eyes to heaven, and said, "Father, I thank thee that thou hast heard me. I know indeed that thou hearest me always, but because of the multitude about me I said this, that they may believe that thou hast sent me."

43 And when he had spoken thus, and raises him from the dead. he cried with a loud voice, "Lazarus, come forth!" And the dead man came forth, bound hand and

44 foot, with burial-clothes, and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go *freely*."

45 Upon this, many of those Jews who had come to Mary, and saw what Jesus had done, believed on him. But some of them went to

46 the Pharisees, and told them what Jesus had done. Then the chief

47 priests and Pharisees assembled a council, and said, "What shall we do? for this man worketh many

48 miracles. If we let him alone thus, all will believe on him; and the Romans will come, and destroy both <sup>a</sup>this place and our nation."

49 But one of them, *named* Caiaphas, who was high priest that year, said

50 unto them, "Are ye so entirely without understanding, as not to consider, that it is better for one

man to die for the people, than for the whole nation to be destroyed?"

Now, he spake not this *entirely* of his own accord, but being high priest that year, he *may be considered as having* prophesied, that Jesus would die for that nation; and indeed it is true that he died not for that nation only, but that he might gather together into one place, *and make of them one fold*, the children of God who were scattered abroad.

From that day, they took counsel to kill Jesus. He therefore walked no more *at that time* openly among the Jews, but departed thence to a country near the desert to a city called Ephraim, and continued there with his disciples. Now, when the passover of the Jews was at hand, many went up to Jerusalem out of that country, before the passover, to purify themselves. Then they sought for Jesus, and said among themselves as they stood in the temple, "What think ye? that he will not come to the festival." Now, both the chief priests and the Pharisees had given orders, that if any one knew where Jesus was, he should discover him, that they might lay hold on him.

Then six days before the passover, Jesus came to Bethany, where Lazarus was, whom he had raised from the dead. Now there they made him a supper; and Martha was waiting, and Lazarus sitting at table with him; when Mary took a pound of perfumed ointment, pure *and* very costly, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. Upon this, one of his disciples, Judas Iscariot, Simon's son, who afterwards delivered him up, saith, "Why was not 5

<sup>a</sup> The putrefaction of dead bodies is rapid in hot countries.

<sup>\*</sup> Jerusalem.

CHAP. XII. this ointment *which is worth* three hundred denarii, sold and given to the poor?" Now he said this, not because he cared for the poor, but because he was a thief, and kept the purse, and used to steal what was put in it. Then said Jesus: "Let her alone; she hath kept *the ointment* for this day, to embalm me. For ye have the poor always with you, but me ye have not always."

People are eager to see Lazarus. Now the Jews, knowing that Jesus was there, came in great numbers; not because of Jesus only, but to see Lazarus whom he had raised from the dead. But the chief priests had determined to kill Lazarus also; for many of the Jews *withdrew* from them, and believed in Jesus.

Jesus riseth into Jerusalem. On the next day, a great multitude which had come to the festival, hearing that Jesus was coming towards Jerusalem, took branches of palm trees, and went out to meet him; and cried, saying, "Hosanna! Blessed be he, who cometh in the name of the Lord! the king of Israel!" And Jesus having procured an ass, sat upon it; as it is written: "Fear not, daughter of Sion! behold, thy king cometh, sitting on an ass's colt." Now these things his disciples undersood not at first; but after Jesus was glorified they called to mind, that these things were written of him, and had been done unto him.

Lesson why the people met and adored him. Now the multitude which was with Jesus there, testified that he called Lazarus out of the tomb and raised him from the dead. For this cause the multitude went to meet him, having heard that he had done this miracle. Then the Pha-

risees said among themselves, CHAP. XII. "Perceive ye that ye prevail nothing? Behold! the world is gone after him."

And there were some <sup>Some Grecian Jews desire to see Jesus</sup> Greeks among those that had come up to worship at the festival. These came to Philip, who *was* of Bethsaida in Galilee, and asked him, saying, "Sir, we wish to see Jesus." Philip cometh, and telleth Andrew, and again Andrew and Philip tell Jesus. And Jesus answered, "The hour is approaching for the son of man to be glorified *after his sufferings and death*. Verily, verily, I say unto you, unless <sup>3</sup>this grain of wheat die when it hath fallen into the ground, it remaineth but a single grain; but if it die, it bringeth forth much fruit. He who loveth his life, *so as to do any thing wrong to preserve it*, shall lose it; but he who disregardeth his life in this world, *when his duty requires it*, will preserve it unto life eternal. If any one will serve me, let him follow me, and where I am, there let my servant be; and if any one serve me, my Father will reward him."

"Now is my soul <sup>4</sup>troubled; yet how shall I say, 'Father, save me from this hour,' when I am come for this cause, for the sake of this very hour. 'Father! glorify thy name!' Upon this a voice came from heaven: 'I have both glorified it, and will glorify it again.' Now when the multitude that was there heard it, some said, 'It thundered:' others said, 'An angel spake to him.'" Jesus said, "This voice came not because of me, but for your sakes. Now will

<sup>2</sup> Meaning that it might be considered as answering that purpose; not that she so intended it.

<sup>3</sup> See vii. 35, and Note.

<sup>4</sup> Comparing himself to a grain of wheat,

which cannot spring up and encrease, unless it be put in the ground, and great part of it waste and die.

<sup>5</sup> At the prospect of his sufferings.

CHAP. XII. this world pass sentence ; now will-

the 'ruler of this world be scorn-  
fully rejected : and after I have  
32 been lifted up from the ground,  
I shall draw all even to myself ;"

33 (now by this he meant to signify  
the death by which he was going to

34 die.) The multitude answered,

" We have heard out of the law,  
that Christ continueth for ever,  
why dost thou say then, that the  
son of man will be lifted up ? Who

35 is this son of man ?" Then said  
Jesus unto them, " But a little

time longer the light is with you ;  
whilst ye have the light, walk in it,

lest darkness come upon you ; for  
he who walketh in darkness know-

36 eth not whither he is going. Whilst  
ye have the light, trust in the light,  
that ye may be the sons of light."

Few be-  
lievers in  
Christ, and  
those  
timid.

After Jesus had spoken these  
things, he went away, and with-  
drew himself from them. But  
though he had done so many mi-  
racles in their sight, *the greater*

38 *part* did not believe in him. So  
that *the substance* of these words

Isaiah,  
liii. 1.

of Isaiah the prophet was fulfilled,  
" Lord, who hath believed our re-  
port, and to whom hath the arm of

39 the Lord been manifested ?" And  
of their unwillingness to believe,

Isaiah had spoken in another place,

40 *to this purport*, " He (God) suffer-  
ed them to blind their eyes, and

Isaiah,  
vi. 6.

darken their heart, so that they  
saw not with their eyes, nor under-

stood with their heart, nor turned,

41 that I might heal them." These  
things Isaiah said when he saw the

glory of *God* and spake of him.

42 Nevertheless, many even of the  
rulers believed in *Jesus* ; but because  
of the Pharisees, they did not ac-

knowledge *him*, that they might CHAP.  
not be forbidden the synagogue ; XII.  
for they loved the praise of men 43  
more than the praise of God.

But Jesus <sup>1</sup> had cried out, and 44

said, " He who believeth in me, To believe  
believeth not *so much* in me as in in Jesus is  
him who sent me ; and he who a duty ow-  
ing to God.

seeth me, seeth <sup>2</sup> him that sent me.  
I am come a light into the world, 46

that whosoever believeth in me  
may not continue in darkness.

And if any one listen not to my 47

words, nor believe them, I judge  
him <sup>3</sup> not (for I came not to judge

the world, but to save the world.)  
He who rejecteth me, and receiv-

48 eth not my words, hath that which  
judgeth him ; the doctrine which I

have spoken will judge him in the  
last day. For I have not spoken 49

from myself ; but the Father who  
sent me gave me instruction what

I should command, and what  
I should teach. And I know 50

that this instruction is *the source*  
of everlasting life : whatsoever,

therefore, I speak, I speak it ac-  
cording to the commandment

which my Father gave me."

Now Jesus knew before the fes- CHAP.  
tival of the passover, that the time XIII.

was come for him to depart from  
this world to the Father ; and hav-

ing loved his own, who *were with* Jesus  
him in the world, he showed his washeth  
love for them at the last. So when 2 his disciples' feet.

supper-time was come, (the <sup>4</sup> devil  
having already put into the heart of

Judas Iscariot, to deliver him up)  
knowing that the Father had given 3

all things into his hands, and that  
as he <sup>5</sup> came from God, he was go-

ing to God, he arose from supper, 4  
and laying aside his upper gar-

<sup>1</sup> Meaning himself.

<sup>2</sup> On some former occasion when timid  
rulers who suppressed their belief in him  
were present.

<sup>3</sup> Seeth a display of his goodness, wisdom,  
and power.

<sup>4</sup> I execute no sentence on him now, but

leave him to the judgment of the last day.

<sup>5</sup> He was led on by his vicious disposi-  
tion.

<sup>6</sup> Jesus came from God, as John the  
Baptist was sent from God, by virtue of his  
divine commission.

ment, took a towel, and girt himself with it. After this he poureth

5 water into a bason, and began to wash the feet of his disciples, and to wipe *them* with the towel with which he had girded himself.

6 When he cometh to Simon Peter, Simon saith unto him, "Master, art thou going to wash my feet."

7 Jesus answered, "Thou knowest not the design of what I am doing now, but thou will know, when I

8 have done." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered, "If I

wash thee not, thou hast no part with me." Simon Peter saith unto him, "Master, not my feet only, but my hands also, and my head."

10 Jesus saith unto him, "He who hath bathed himself needeth only to wash his feet, because he is clean all over; so are ye clean,

11 but not all of you." For he knew who was going to deliver him up; therefore he said, "Ye are not all clean."

12 So, after washing their feet, and putting on his garments, he saith unto them, "Consider what I have been doing for you. Ye call me

Teacher, and Master! and ye say 14 well; for so I am. If I, then, your Master and Teacher, have washed

15 your feet, ye ought also to wash one another's feet; for I have given you an example, that ye may do

16 as I have done unto you. Verily, verily, I say unto you, a servant is not greater than his master, nor an apostle greater than he who sent

17 him. If ye know these things, 18 happy are ye if ye do them. I

19 speak not of you all, I know whom I have chosen; but so the scripture is fulfilled, "He that eateth

bread with me hath lifted up his heel against me." I tell you before

this cometh to pass, that when it is come to pass, ye may believe that I am *he*. Verily, verily, I say 20 unto you, whoso receiveth him whom I send, receiveth me; and whoso receiveth me, receiveth him that sent me."

After Jesus had said these things, 21 he was troubled within himself, and declared, saying, "Verily, verily, I say unto you, one of you will deliver me up." Then the disciples

looked on one another, doubting of whom he spake. Now that disciple 23 whom Jesus loved had placed himself at the bosom of Jesus; to him, 24 therefore, Simon Peter beckoned, that he should ask Jesus whom he meant. Then he who was placed 25 at the bosom of Jesus, saith unto him, "Master, which is it?"

Jesus answereth, "It is he to 26 whom I shall give the piece that I am going to dip." Then he dipt in the piece, and gave it to Judas

Iscaiot, the son of Simon. And 27 after receiving the piece, Satan entered into him. Then saith Jesus unto him, "What thou meanest to do, do immediately." (Now

no one at the table *except John*, 28 knew for what he said this unto him. Some thought, that as Judas 29 kept the purse, Jesus had said to him, "Buy what we want for the festival;" or *had told him* to give something to the poor.) Accord-

ingly as soon as he received the piece, he went out; and it was night.

So when he was gone out, Jesus saith, "Now hath the son of man been glorified, and God been glorified in him, since God hath been

night. 30

31

32

<sup>3</sup> Purify thee by my doctrine and example.

<sup>4</sup> Heartily and sincerely embraced my religion.

<sup>5</sup> Guard against such sins as his peculiar

temper, or the infirmity of his nature, may be likely to draw him into.

<sup>6</sup> John asked, and Jesus replied in a low voice.

CHAP. glorified in him, he will also receive  
XIV. glory of <sup>1</sup> himself from God, and

33 will <sup>2</sup> immediately receive it. Little children, but a little time longer shall I be with you. Ye will seek me, and as I told the Jews, I tell you also, whither I am going, ye 34 ye cannot <sup>3</sup> come. Now I give a new commandment to you about loving one another; that as I loved 35 you, ye also love one another. By this will all men know that ye are my disciples, if ye have love to one another."

36 Simon Peter saith unto him, Peter's de- "Master, "Whither art thou go- nial fore- ing?" Jesus answered, "Whither I am going, thou can'st not accom- to d. pany me now, but thou wilt fol- 37 low me afterwards." Peter saith unto him, "Master, why cannot I go with thee now? I will lay 38 down my life for thy sake." Jesus answered, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock will not crow, until thou hast denied me thrice."

CHAP. "Let not your heart be trou-  
XIV. bled *at the mention of my death*.

Jesus com- Believe in God; believe in me  
forts his also. In my Father's house are  
disciples; many mansions, *for his different* 3 *servants*. Behold! I tell you, I am going to prepare a place for you; and when I have been to prepare a place for you, I will <sup>4</sup> come again, and receive you to myself; that where I am ye may be also. 4 And whither I am going ye know; 5 and the way ye know." Thomas saith unto him, "Master, we know not whither thou art going; and how can we know the way?"

<sup>1</sup> In his own person.

<sup>2</sup> By the proofs attending his death, of his being the son of God, or the true Messiah.

<sup>3</sup> At present.

<sup>4</sup> Chapters xiv. xv. xvi. are addressed to the eleven apostles. Judas Iscariot was not present.

<sup>5</sup> In the descent of the holy spirit.

Jesus saith unto him, "I am the way of truth and life; no one cometh to the Father, but through me. If ye had known me, ye 7 would have known my Father also; and ye very soon will know him, and see <sup>6</sup> him." Philip saith 8 unto him, "Master, show us the Father, and we will be satisfied."

Jesus saith unto him, "Have I 9 been so long with you, and dost thou not know me, Philip? He who seeth me, seeth the Father! 10 Why then dost thou say, show us the Father? Believeest thou not that I am in the Father, and the Father in me; the words which I speak to you, I speak not from myself, but my Father *speaketh them*; the works also *which I perform, the Father, who is in me, doeth*. Believe me, 11 *when I say* that I am in the Father, and the Father in me: if not, believe me for the sake of the works themselves. Ve- 12 rily, I say unto you, he who believeth on me will *not only* do these works which I do, but will do <sup>7</sup> greater works than these, because I am going to my 13 Father; and <sup>8</sup> whatsoever ye ask in my name, that I will do. What- 14 soever I *say* ye shall ask in my name, so that the Father may be glorified in the son, I will do it.

"If ye love me, keep my com- 15 mandments; and I will ask the Fa- by promises ther, and he will give you another of the holy spirit; advocate to continue with you for life; even the spirit of truth, whom 17 the world will not receive, because it discerneth him not, nor knoweth him; but ye will know him, because

<sup>6</sup> In a clear and striking manifestation of his power and goodness, in the extraordinary gifts of his spirit.

<sup>7</sup> Miracles that will enable you to make a much greater number of converts than I have done.

<sup>8</sup> Such gifts of the spirit as God gave Christ the power of bestowing.

CHAP. XIV. he will abide with you, and be in you. I will not leave you orphans, 18 I will come unto you in a little 19 time; and though the world will no longer discern me, ye will discern that I live, and that ye will 20 live also. In that <sup>1</sup> day ye will be convinced that I am in my Father, 21 and ye in me, and I in you. Who-so bath my commandments, and keepeth them, he it is who loveth me; and he who loveth me, will be loved by my Father, and I will love him, and manifest myself to him." 22 Judas (not Iscariot) saith unto him, "Master, how is it that thou will soon manifest thyself to us, and not to the world." Jesus answered, "If any one love me, he will keep my words, and my Father will love him, and we will come unto him, and take up our <sup>2</sup> abode 24 with him. He who loveth me not, keepeth not my words, though indeed the word which ye hear is not mine, but the Father's who sent 25 me. Thus far have I spoken to you, whilst I continue with you; 26 but the holy spirit, the advocate which the Father will send in my name, will teach you all things *necessary for you to know*, and remind you of whatsoever I have told you. 27 "Peace I leave with you, my peace I give unto you; *though* I give not unto you such *peace* as the world giveth, let not your heart be 28 troubled, nor dismayed. Ye heard what I was saying to you: I am going, but I shall come again unto you. If ye loved me, ye would have rejoiced *at this*, because I am going to the Father; for the Father is 29 greater than I. And now, I tell you before it come to pass, that

when it is come to pass, ye may believe. I will not say much more unto you now, for the <sup>3</sup> ruler of this world is coming, and I have nothing now to do; but to convince 31 the world *by my death*, that I love the Father, and do as he commanded me. Arise; let us go hence.

CHAP. XV. "I am the true vine, and my Father is the husbandman. Every branch of mine which beareth no fruit, he will take away; but every branch which beareth fruit he will prune, that it may bear more fruit. Ye are now *like* pruned branches, because of the words which I have 3 spoken unto you. Continue *therefore* in me, and *I will continue* in you. As the branch cannot bear fruit, unless it continue on the vine, so cannot ye, unless ye continue in me. I am the vine, ye *are* the branches. He who continueth in 3 me, and I in him, the same beareth much fruit; but separated from me, ye can bear no *fruit* at all. Whosoever continueth not in me, 6 will be thrown away like a withered branch, and such are gathered together, and cast into a fire to be burned. If ye continue in me, and 7 my words continue in you, whatsoever ye shall <sup>4</sup> ask, will be done for you. This is the will of my Father, that ye bear much fruit, and be my disciples. As the Father 9 loved me, I also loved you: continue in my love. By keeping my 10 commandments, ye will continue in my love, as I have kept my Father's commandments, and *thereby continue* in his love."

"These things I have spoken 11 unto you, that the joy which I have of you may continue, and that your joy may be complete. <sup>12</sup>

<sup>1</sup> When you receive the spirit of God.

<sup>2</sup> Which will appear in the abundance of spiritual gifts which he shall possess.

<sup>3</sup> Meaning himself, so called, because by sending down the spirit, he would cause

his religion to rule, and triumph over great part of the world.

<sup>4</sup> In the name of Christ, or for the sake of promoting his religion.

CHAP. XV. The close union between Christ, and his disciples.

Enjoins love from his own example.

CHAP. XV. This is my commandment, that ye love one another, as I have loved

13 you. No one can show his love more, than by laying down his life 14 for his friends. Ye will be my friends, if ye do what I command 15 you. I no more call you servants, for the servant knoweth not what his master is doing; but I call you friends, because I have made known to you all that I have heard from 16 my Father. Ye chose not me, but I chose you, and placed you *on the vine*, that you may go on bearing fruit, and this fruit may continue, that whatsoever ye shall ask the Father in my name, he may give it you.

Warns them of the hatred of the world, at which they were not to wonder. 17 "These things I *again* command you, that ye love one another. If the world hate you, consider that it hated me before it hated you. If ye had been of the world, the world would have loved its own; but because ye are not of the 19 world, but I chose you for myself, out of the world, therefore the world 20 hateth you. Remember the words which I said unto you, 'A servant is not greater than his master.' If they have persecuted me, they will persecute you also, *as on the contrary, if any* have kept my words, 21 they will also keep your's.' But they will do all these things unto you, *hating and persecuting you*, on account of my name, because they know not him who sent me. 22 If I had not come and spoken unto them, they would not have had sin *to such a degree as they now have*; but now they have no excuse for 23 their sin. He who hateth me, 24 hateth my Father also. If I had not done among them such works as no other ever did, they would not have had sin; but now, though they have seen *my works*, they hate

both me and my Father. But thus is fulfilled the saying written in their law. "They hated me without a cause." Now, when the advocate is come, whom I will send to you from the Father, *even* the spirit of truth which shall proceed from the Father, he will be a witness to me; and ye also are witnesses, because ye have been with me from the beginning.

CHAP. XVI. Apprises them of the persecution that awaited them. "These things have I spoken unto you, that ye may not fall off from me. They will drive you from their synagogues; yea a time is coming, when whosoever killeth you, will think that he offereth a religious service unto God. Now, these things they will do unto you, because they know neither the Father, nor me. But I have spoken these things unto you, that when the time is come, ye may remember that I told you of them; but I did not tell you of them before, because I was with you, and could occasionally teach, comfort, and support you, but now I am going to him who sent me. Yet none of you asketh me, 'Whither art thou going?' but because I say these things unto you, sorrow hath filled your hearts.

"Nevertheless I tell you the truth, it is better for you that I go away; for if I go not away, the advocate will not come unto you, but if I do go, I will send him to you. And when he is come, he will reprove the world concerning sin, and concerning righteousness, and concerning justice. Concerning sin, because they believe not in me; concerning righteousness, because I am going to my Father, and ye see me no more; concerning justice, because the prince of this world is *uniquely* condemn-

<sup>1</sup> Meaning the volume which contains the law, and other sacred writings.

<sup>2</sup> For their sin, in denying the righte-

ousness of Christ, and treating him with injustice.

CHAP. ed. I have still many things to  
XVI. say unto you, but ye cannot bear

12 them now ; but when the advocate  
13 is come, *even* the spirit of truth, he  
will guide you into all the truth ;  
for he will not speak of himself,  
but whatsoever he shall hear, that  
shall he speak, and he will explain  
to you things now coming to pass.

[14 He will glorify me ; for he will re-  
ceive of mine, and declare it unto  
15 you. All that the Father hath is  
mine, *by his permission, and to*  
*use to his glory*, therefore I said,  
he will receive of mine, and declare  
16 it unto you. A little while, and ye  
will not see me, and again a little  
while, and ye will see me, because  
I go to the Father.”

17 Upon this, some of his disciples  
said to each other, “ What is this,  
that he is telling us ? ‘ A little  
while, and ye will not see me, and  
again a little while, and ye will see  
me, and because I am going to the  
Father.” Then they said, “ We

18 know not what this little while, of  
19 which he speaks, can mean.” Upon

this, Jesus knowing that they were  
desirous to ask him, said unto them,  
“ Are ye debating among your-  
selves about what I said. ‘ A little  
while and ye will not see me, and  
again a little while, and ye will see

20 me.’ Verily, verily, I say unto  
you, ye will weep and lament, but  
the world will rejoice ; and ye will  
be sorrowful, but your sorrow will

21 be turned into joy. A woman in  
labour hath sorrow, because her  
hour is come, but when she is de-  
livered of the child, she remember-  
eth no more the anguish, for joy  
that a man is born into the world ;  
22 thus ye have sorrow now, but when  
I see you again ; your heart will re-

joice, and your joy no one will  
take from you. And in that day,  
ye will have no need to ask me any

23 thing, *for* verily, verily, I say unto  
you, whatsoever ye shall ask the Fa-  
ther in my name, he will give it  
you. Hitherto ye have asked no-  
24 thing in my name : ask and ye will  
receive, so as to have your joy com-  
plete.

“ These things have I spoken 25  
unto you in <sup>3</sup> dark speeches : a  
<sup>4</sup> time however is coming, when I  
will no longer speak to you in dark  
speeches, but will tell you plainly  
of the Father. In that day ye will 26  
ask in my name, and I do not say  
that I will ask the Father for you,  
*that will not be requisite* ; for the 27  
Father himself loveth you, because  
ye love me, and believe that I came  
from God. I came forth from the 28  
Father, and am come into the world ;  
again I leave the world, and go to  
the Father.” His disciples say unto 29  
him, “ Lo ! now thou speakest plain-  
ly, without any dark speech at all.  
Now we are sure that thou <sup>5</sup> know- 30  
est all things, and there is no <sup>6</sup> need  
that any one should ask thee *again*.  
By this we believe that thou camest  
forth from God.”

Jesus answered them, “ Do ye 31  
now believe ? Behold ! a time is 32  
coming, yea is now at hand, that  
ye will each go your own way, and  
leave me alone ; though I am not  
alone, because the Father is with  
me. These things have I spoken 33  
unto you, that in me ye may have  
peace : in the world ye will have  
affliction ; but be of good courage,  
I have overcome the world.”

After Jesus had spoken these  
things, he lifted up his eyes to hea-  
ven, and said, “ Father, the hour

<sup>1</sup> After my resurrection.

<sup>2</sup> At the time when they should receive  
the spirit.

<sup>3</sup> In general, and less distinct expressions.

<sup>4</sup> The time of the spirit's being given.

<sup>5</sup> Because our Lord showed a knowledge  
of their private discourse ; ver. 17, 18, 19.

<sup>6</sup> They were now satisfied, both of his  
divine commission, and his future glory.

CHAP.  
XVII.Jesus  
prays God  
to glorify  
him ;

is ' come. Glorify thy son ; that  
thy son may also glorify thee, by  
giving eternal life to all whom  
thou hast given him, inasmuch as  
thou hast given him authority over  
3 <sup>a</sup> all mankind ; and this is eternal  
life, to know thee *to be* the only  
true God, and Jesus thy messenger  
4 *to be* the Christ. I have glorified  
thee on earth, I have finished the  
work which thou gavest me to  
5 perform. And therefore, Father !  
do thou glorify me with thyself *in*  
*heaven*, with that glory in thy pre-  
sence which I had, *in thy fore-*  
*knowledge and intention*, before the  
6 world was. I have manifested thy  
name to the men whom thou gavest  
me out of the world ; they were  
thine, *in belief and love of thee*,  
and thou gavest them to me, and  
7 they have kept thy word. Now  
they know that all those things  
which thou gavest me, did come  
8 from thee ; for the doctrines  
which thou gavest me I have given  
them, and they have received them,  
and know certainly that I came  
forth from thee, and they believe  
9 that thou didst send me. I request  
for them, I request not for the  
world, *for those who are hardened*  
*and incorrigible*, but for those  
whom thou gavest me, because  
10 they are thine. Indeed all things  
that are mine, are thine, *as the ori-*  
*ginal giver*, and all things that are  
thine, are mine, *by thy gracious*  
*communication*, and I am glorified  
thereby.

11 " As I am *to be* no longer in the  
world, but they shall be in the  
world, and I am coming to thee,  
Holy Father ! preserve them whom  
thou gavest me, in thy <sup>b</sup> name, that  
they may be one, as we *are one*.

to preserve  
his apos-  
tles ;<sup>a</sup> The term of my ministry approaches to a period.<sup>b</sup> Gentiles as well as Jews, who will obtain eternal life, on the conditions of the gospel covenant.<sup>c</sup> In the love of thee, and obedience to thyCHAP.  
XVII.

Whilst I was with them in the world, I preserved those whom thou gavest me, in thy name : I kept *them*, and 12 not one of them is lost, but the son of <sup>d</sup> mischief ; by which the scrip- Psalm  
ture is fulfilled. And these things dix. 3.  
I speak in the world, but now I am 13 coming to thee, that these *my dis-*  
*ciples* may have their joy in me completed. I have given them thy 14 word, and the world hated them, because they are not of the world, even as I am not of the world. I 15 do not ask thee to take them out of the world, but to pre-serve them from evil. Since they 16 are not of the world, even as I am not of the world, sanctify 17 them through the truth ; thy word is truth. As thou sent- 18 est me into the world, so send I them into the world, and for 19 their sakes I devote myself *to thee*, that they may be sanctified through the truth.

And I ask not for these only, but 20 for those also who shall believe and all  
in me through their word, that they other sin-  
all may be one ; as thou, Father ! cere be-  
art in me, and I in thee, that they lievers in  
also may be one in us ; that the him.  
world may believe that thou didst  
send me, and that thou gavest me  
the <sup>e</sup> glory, which I gave them, that  
they may be <sup>f</sup> one, even as we are 22  
<sup>g</sup> one, I in them, and thou in me, 23  
so as to be perfected more, for the  
world to know that thou sentest  
me, and lovedst them, as thou lov-  
edst me. Father, as to them whom 24  
thou gavest me, my desire is, that  
they may also be with me where I  
am, that they may behold my glory  
which thou <sup>h</sup> gavest me, because  
thou lovedst me before the founda-  
tion of the world. O righteous 25

will.

<sup>d</sup> That lost character, Judas.<sup>e</sup> The glorious power of working miracles.<sup>f</sup> One in affection, and in co-operation, for the advancement of truth and goodness.<sup>g</sup> Didst design to give me.

CHAP. Father! the world knew thee not ;  
XVII. but I knew thee, and these *my disciples* know that thou didst send  
26 me. And I have made known thy name unto them, and will make it known, that the love with which thou lovedst me may be in them, and I in them."

CHAP. When Jesus had thus spoken, he  
XVIII. went forth with his disciples over the brook Kedron, where there was a garden, into which he and his disciples entered. Now Judas also  
Judas delivers up Jesus ;  
2 who delivered him up, knew the place, because Jesus often resorted  
3 thither with his disciples. Then Judas, taking with him a band of  
*men* and officers from the chief priests and Pharisees, cometh thither with lanterns, torches, and  
4 weapons. Jesus, therefore, knowing all that was coming upon him, went forth and said unto them,  
5 "Whom are ye seeking?" They answered, "Jesus of Nazareth." Jesus saith unto them, "I am *he*."  
6 And Judas also who delivered him up, stood with them. As soon then as he had said unto them, 'I am *he*,' they went back, and fell on the  
7 ground. Then he asked them again, "Whom seek ye?" And they said, "Jesus of Nazareth."  
8 Jesus answered, "I told you that I am *he* ; if therefore ye seek me, let these *who are with me*, go  
9 away ;" so that the saying which he had spoken was fulfilled, 'Of  
XCVII. 12 them whom thou gavest me, I lost  
10 none.' Then Simon Peter, having a sword, drew it, and smote the high priest's servant, whose name was Malchus, and cut off his right ear.  
11 Upon which Jesus said unto Peter, "Put up the sword into the sheath. Shall I not drink the cup which the Father hath given me to drink?"

Then the band, and the commander, and the officers of the Jews, took Jesus, and bound him, and carried him away to Annas, who is carried before Annas,  
first, father-in-law to Caiaphas the high priest that year. Now it was 13 Caiaphas who had told the Jews in 14 council, that it was expedient for one man to die for the people.

And Simon Peter, and <sup>and then before Caiaphas,</sup> another 15 disciple followed Jesus, and that disciple was known to the high priest, and went in with Jesus into the palace of the high priest ; but Peter stood by the door without. Upon this, that other disciple who 16 was known to the high priest, went out, and spake to her who kept the door, and brought in Peter. Then 17 the maid servant who kept the door, saith to Peter, "Art not thou also *one of this man's disciples*?" He saith, "I am not." Now the ser- 18 vants and officers had made a fire, for it was cold, and were warming themselves ; and Peter was also standing with them, and warming himself.

Then the high priest asked Jesus 19 about his disciples, and his doctrines. Jesus answered him, "I <sup>and examined by him,</sup> spake openly to the world ; I taught constantly in the synagogue, and in 20 the temple, whither the Jews resort from all quarters, and in secret I have spoken nothing. Why then 21 dost thou ask me ? ask those that heard what I spake unto them, behold ! they know what I said." Now, when he had said this, one of 22 the officers who stood by, struck Jesus with the palm of his hand, and said, "Answerest thou the high priest thus?" Jesus answered him, 23 "If I spake amiss, tell me what it was ; but if well, why dost thou smite me?" Now Annas had sent 24

<sup>1</sup> This being done by the miraculous power which Jesus possessed, showed that he afterwards voluntarily resigned himself in-

to the hands of the Jews.

<sup>2</sup> Probably, John himself.

CHAP. him bound to Caiaphas the high priest. XVIII.

25 But Simon Peter was *still* warming himself, when *some of them* denied repeatedly by Peter ; said unto him, "Art not thou also one of his disciples ?" He denied,

26 and said, "I am not." One of the servants of the high priest, (kinsman to him whose ear Peter cut off,) saith, "Did I not see thee 27 in the garden with him." Upon this Peter denied again, and immediately the cock crew.

28 Then the Jews bring Jesus from Caiaphas to the judgment-hall, early in the morning, and they themselves went not into the judgment-hall, that they might not be defiled, but *be able* to eat the pass-

29 over. Pilate, therefore, went out unto them, and said, "What accusation do you bring against this 30 man ?" They answered, "If he were not a malefactor, we should not have delivered him up unto thee." Then said Pilate unto them,

31 "Do ye take him, and punish him according to your law." But the Jews said unto him, "We are not allowed to put any one to death."

32 So that the words of Jesus were fulfilled which he spake, signifying what <sup>1</sup> death he should die.

33 Then Pilate entered again into the judgment-hall, and called Jesus, and said to him, "Art thou the king of the Jews ?" Jesus answered, and examined by him. "Dost thou say this from thyself, or did others tell it thee of me ?" Pilate answered, "Am I a Jew ? Thine own nation, and the chief priests delivered thee up unto 36 me. What hast thou done ?" Jesus answered, "My kingdom is not of this world ; if my kingdom had been of this world, my servants would have contended, that I might not be delivered up to the Jews ;

but indeed my kingdom is not here." Upon this, Pilate said unto him, "So thou art a king then ?" 37

Jesus answered, "Thou sayest *truly*, I am a king. For this cause was I born, and for this cause I came into the world, that I might bear testimony to the truth ; every one that is of the truth, listeneth to my voice." Pilate saith to him, 38 "What is truth *to me* ?"

And when he had said this, he went out again to the Jews, and said unto them, "I find no fault in him. But ye have a custom that 39 I should release unto you one *prisoner* at the passover, will ye therefore that I release to you the king of the Jews ?" Upon which they 40 all cried out, "Not this man, but Barabbas." Now Barabbas, was a murderer.

Then Pilate upon this took Jesus, and *had* him scourged. And CHAP. XIX.

the soldiers platted a crown of thorns, and put it on his head, and clad him in a purple robe, and said, Pilate wishes to release him, "Hail, king of the Jews." And 3

they struck him with the palms of their hands. Then Pilate went out 4 again, and saith unto them, "See, I bring him out to you, that ye may know that I find no fault in him, and think that you have no-

thing to fear from letting him live." Then Jesus came out, wearing the crown of thorns, and the purple garment. And Pilate <sup>2</sup> saith unto them, "See. That is the man !"

When therefore the chief 6 priests and the officers saw him, they cried out, "Crucify him, crucify him." Pilate said, "Do you take and crucify him, for I find no fault in him." The Jews 7 answered, "We have a law, and by this law he ought to die, because he <sup>3</sup> made himself the son of God."

<sup>1</sup> Crucifixion, which was inflicted by the Romans, not by the Jews.

<sup>2</sup> In a tone of voice probably that showed contempt,

<sup>3</sup> They meant that he falsely pretended to be the Messiah, that great prophet who was to come.

CHAP. XIX. When Pilate, therefore, heard these words, he was the more afraid, and went again into the judgment-hall, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. Then saith Pilate unto him, "Wilt thou not speak unto me? Dost thou not know that I have power to crucify thee, and have power to let thee go?" Jesus answered, "Thou couldst have no power against me, unless it had been given thee from above; but concerning this matter, he that delivered me up to thee hath greater sin." On this account Pilate was desirous to release him; but the Jews cried out, "If thou let this man go, thou art not Cesar's friend: every one that setteth himself up for a king, opposeth Cesar."

13 When Pilate heard this, he brought Jesus out, and sat down on the judgment-seat, in a place called the Pavement, but in Hebrew, Gabbatha. Now it was the preparation of the paschal-sabbath, and about the sixth hour, when he said unto the Jews, "Behold! your king." But they cried out, "Put him to death! put him to death! crucify him!" Pilate saith unto them, "Shall I crucify your king?" The chief priests answered, "We have no king but Cesar." Then Pilate delivered him up to be crucified.

17 And they took Jesus, and led him away, and he went, carrying his own cross, to a place called the Place of a Skull, but in Hebrew, Golgotha, where they fastened him to the cross, and two others with him, one on each side, and Jesus in the middle. Now Pilate also wrote a title, and put it on the cross, and the writing was, "Jesus of Nazareth, the king of the Jews." And many of the Jews

read this title, for the place where Jesus was crucified was near the city: and it was written in Hebrew, Greek, and Latin. Then the chief priests of the Jews said to Pilate, "Write not, The king of the Jews, but that he said, I am the king of the Jews." Pilate answered, "What I have written, I have written."

Then the Jews, after fastening Jesus to the cross, took his outer garments, and made four parts, to every soldier a part; and his coat which was woven without a seam from the top throughout. They said, therefore, among themselves, "Let us not rend it, but cast lots for it, whose it shall be;" whereby this scripture was fulfilled, which saith, "They divided my garments among them, and for my vesture they cast lots." So these things the soldiers did.

Now the mother of Jesus, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene, had placed themselves by the cross of Jesus. Jesus therefore seeing his mother, and the disciple whom he loved, standing by her, saith unto his mother, "Woman! behold thy son." Then he saith to the disciple, "Behold thy mother." And from that time this disciple took her to his own house.

After this, Jesus knowing that all things were nearly finished, and fulfilled the scripture, by saying, "I thirst." For upon this some filled a sponge out of a vessel full of vinegar that was there, and after putting a branch of hyssop about it, lifted it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished," and bowed down his head, and expired.

Now, the Jews, because it was 31

not is afraid  
of the  
Jews,

and con-  
sents that  
Jesus  
should be  
crucified.

The cruci-  
fixion.

CHAP.  
XIX.

The sol-  
diers take  
his clothes.

Psalm  
xxii. 18.

Jesus com-  
mits the  
care of his  
mother to  
John,

Psalm  
lxix. 21.

\* He was more swayed by fear to condemn Jesus, lest disturbance and tumult

should otherwise arise.

\* The upper part of it.

CHAP.  
XIX.

A soldier  
pierces him  
to the heart  
with a  
spear.

Exod.  
xii 46.  
Zech.  
xii. 10.

He is bur-  
ied by  
Joseph and  
Nicodemus.

the preparation for the Sabbath, that the bodies might not remain on the cross that Sabbath, which was a great day, besought Pilate, that they might have their legs broken, and be taken away. Accordingly 32 the soldiers came, and brake the legs of the first, and of the other, that had been crucified with Jesus; 33 but when they came to Jesus, and saw that he was dead already, they 34 did not break his legs; but one of the soldiers with a spear, pierced his side, and immediately there 35 came out blood and water. And he who saw *this*, beareth testimony of it, that ye may believe; and this testimony of his is true, and *Jesus* himself knoweth that he speaketh truth. 86 And hereby was that scripture fulfilled, "A bone of him will not be broken." And another scripture also saith, "They will look on him whom they pierced." 38 Now, after this, Joseph of Arimathea, a disciple of Jesus, (but secretly for fear of the Jews) asked leave of Pilate to take away the body of Jesus; and when Pilate had given him leave, he went and 39 took away the body of Jesus. And Nicodemus (who went at the first to Jesus by night) came and brought *with him* a mixture of myrrh and aloes, about a hundred pounds 40 weight. So they took the body of Jesus, and wound it in linen clothes with the spices, according to the custom of embalming among 41 the Jews. Now in the place, where he was crucified, there was a garden, and in that garden a new tomb, wherein no one had yet been 42 laid. There they laid Jesus therefore, because that tomb was nigh, and *that day* was the day of preparation to the Jews.

\* The evangelist in applying these texts to Jesus, does not say that they were originally meant of him.

Now on the first *day* of the week, Mary Magdalene setteth out early in the morning while it was yet dark, towards the tomb, and *when it was light* she seeth the stone taken away from the tomb. She runneth there-fore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away *our* master out of the tomb, and we know not where they have laid him." Then Peter and that other disciple went out to go to the tomb. Now they both ran together, but the other disciple outran Peter, and came first to the tomb. And when he had stooped down to look in, he saw the linen clothes lying, but he went not in. Then cometh Simon Peter after him, and went into the tomb, and seeth the linen clothes lying, and the napkin that had been on the head of *Jesus* not lying with the linen clothes, but wrapped up in a place by itself. Then that other disciple who came first to the tomb, went in also, and saw, and believed; for they did not yet understand this scripture, that he must rise from the dead. And these disciples went home again.

But Mary stood by the tomb on the outside, weeping; and as she wept, she stooped down to look into the tomb, and seeth two angels in white *raiment*, one sitting at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?" she saith unto them, "Because they have taken away my master, and I know not where they have

CHAP.  
XX.

Peter and  
John go to  
the tomb  
with Mary  
Magdalene.

Jesus is  
seen by  
Mary;

\* Spices in large quantities were heaped on the dead body, when peculiar honour was designed.

CHAP. laid him." And when she said  
XX. this, she turned herself back,

14 and saw Jesus standing *by*, but

15 knew not that it was Jesus. Jesus

saith unto her, "Woman, why weepst thou?" She, supposing him

to be the gardener, saith unto him, "Sir, if thou have carried

him hence, tell me where thou hast laid him, and I will take him

16 away." Jesus saith unto her,

"Mary!" She turneth herself and saith unto him, "Rabboni,"

17 (which means, My master!) Jesus

saith unto her, "Embrace me not *now*, for I do not yet ascend to

my Father: but go to my brethren, and say unto them, I *shall*

ascend to my Father, and your Father, and to my God, and your

18 God. So Mary Magdalene went

and told the disciples, that she had seen the Lord, and *related* what

he had said unto her.

19 Then in the evening of that day,

*which was the first day of the week*, the doors, where the disciples

were assembled, being shut for fear of the Jews, Jesus came and <sup>1</sup> stood

in the midst, and saith unto them,

20 "Peace *be* unto you." And when

he had said this, he showed them his hands and his side, and the

disciples rejoiced at seeing the

21 Lord. Then said Jesus unto them

again: "Peace *be* unto you! As the Father sent me, so I send

22 you." And upon saying this, he

breathed on *them*, and saith unto them, <sup>2</sup> "Receive ye *the* holy

*spirit*. If ye <sup>3</sup> remit the sins of any, they are remitted unto them, and if ye retain *them*, they are retained."

But Thomas called Didymus, <sup>24</sup> was not with them when Jesus came. The other disciples then said unto him, "We have seen the Lord." But he said unto them, "Unless I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

And eight days after, while the 26 disciples were in the house, and Thomas with them, Jesus came, when the doors were shut, and stood in the midst of them, and said, "Peace *be* unto you."

Then saith he to Thomas, "Bring <sup>27</sup> hither thy finger, and examine my hands, and bring *hither* thy hand, and put *it* into my side, and be not too backward to believe, but be convinced." And Thomas answered, and said unto him, "O my Lord!" and, "O my God!" Jesus saith unto him, "Because <sup>29</sup> thou seest me, Thomas doest thou believe? Happy are they who have not seen *me*, and <sup>3</sup> yet believe."

Now Jesus performed in the 30 presence of his disciples many other miracles, which are not written in this book; but these are written, that ye may believe Jesus to be the Christ, the son of God, and that believing ye may have life through his <sup>6</sup> name.

<sup>1</sup> Having opened the door miraculously, and without the disciples perceiving it.

<sup>2</sup> He probably meant this as an earnest of the spirit, reserving the full effusion of it to the day of Pentecost.

<sup>3</sup> According to the terms of the gospel.

<sup>4</sup> The first part of this exclamation relates to Jesus, of whose resurrection Thomas

was now convinced. The other part to God, whose power and goodness in raising up his Lord, the piety of the apostle naturally led him to admire.

<sup>5</sup> On sufficient moral evidence.

<sup>6</sup> Through belief of, and obedience to his gospel.

## ACTS OF THE APOSTLES<sup>1</sup>.

CHAP. I. **I** MADE the former relation, O Theophilus, concerning all those things which Jesus both did and taught, until the day when he was taken up, after giving his commands to the apostles, whom he had chosen by the holy spirit; to whom also he showed himself to be alive, after he had suffered death, by many proofs, during forty days being seen by them, and speaking of the things concerning the kingdom of God. And during these communications with them, he commanded them not to leave Jerusalem, but to wait for that promise of the Father, "which he said, ye have heard from me; for John, indeed, baptized with water, but ye shall be baptized with a holy spirit, not many days hence." Then while they were together at *Bethany*, they asked him, saying, "Master, art thou going at this time to restore the kingdom to Israel?" And he said, "It is not for you to know those seasons of time, which the Father keepeth in his own disposal; but ye shall receive <sup>2</sup>power by the holy

spirit coming upon you, and shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the land." And when he had spoken these things, as they were looking on him, he was taken up, and a cloud removed him out of their sight. And while they were looking earnestly towards heaven, as he went, behold! two men stood by them in white apparel, who said, "Ye men of Galilee, why stand ye looking towards heaven? This same Jesus who is taken up from you into heaven, will come in the same manner as ye have seen him go to heaven."

Then they returned to Jerusalem from the mount, called *the Mount of Olives*, which is near Jerusalem, at the distance of a Sabbath-day's journey. And when they were come to *the city*, they went into the upper-room, where they usually abode, both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son of Alphaeus*, and Simon Zelotes, and Judas *the bro-*

CHAP. I.

The ascension of Christ.

The apostles return and betake themselves to prayer.

<sup>1</sup> This book which would have been more correctly entitled, "A concise history of the Church of Christ, during thirty years subsequent to his Ascension," is, with every good reason, believed to have been written by the Evangelist Luke, A. D. 63, or 64. It is evidently a second part, or continuation of St. Luke's gospel, as appears from the beginning of it; and from its bearing upon it the strongest marks with respect to style, of being the production of the same pen. It forms a central or intermediate book to connect the gospels and epistles; serving as an useful postscript to the former, and a proper introduction to the latter. Besides the very interesting light

in which this record appears, as a valuable piece of church-history, it recommends itself to all Christians, as furnishing, in connection with the gospel history, a very striking proof of the truth of Christianity. By comparing the character and conduct of the apostles, as related in the gospels, with what was effected by their instrumentality when their Master was gone from them, it appears almost undeniably certain, that they were divinely assisted; and that the cause in which they were engaged was the cause of God and of his truth.

<sup>2</sup> Of working miracles, and communicating spiritual gifts.

<sup>3</sup> About a mile.

CHAP. *ther* of James. All these with one mind, continued in *the frequent*

14 *use of prayer, with certain women, and Mary the mother of Jesus, and with his brethren.*

15 And in those days Peter stood up in the midst of the disciples, the number of whom then present was about an hundred and twenty, and said; "Brethren, it was necessary for that scripture to be fulfilled, which the holy spirit spake before by the mouth of David, concerning Judas, who was guide

16 filled, which the holy spirit spake before by the mouth of David, concerning Judas, who was guide

17 to those who took Jesus, and who was numbered with us, and had his part allotted him in this service, in *which we are engaged.*

18 <sup>1</sup> (Now this man was the cause of a field being purchased with the reward of his iniquity, and afterwards fell down <sup>2</sup> flat and burst, so that

19 all his bowels gushed out. And this was known to all the inhabitants of Jerusalem, so that the field was called, Aceldama, that is, the

20 Field of Blood). For it is written in *the book of Psalms*, "Let his habitation be desolate, and let no one dwell therein." And in another

place, "Let another take his office." Out of these men therefore

21 who have been with us all the time that the Lord Jesus was amongst

22 us, from the time he was baptized by John, to the day of his being taken up from us, one should be appointed to be a witness with us of his resurrection."

23 Then they proposed two; Joseph, called Barsabas, whose surname was Justus, and Matthias. And they

24 prayed, saying, "Thou Lord! who knowest the hearts of all men,

25 show which of these two thou hast chosen, that he may take the allotment of this service of an apostleship, which Judas left to go

26 to his <sup>3</sup> own place." So they cast

lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.

Now when the day of Pentecost was come, *the apostles* were all with one mind in the same place; when suddenly there was a noise from heaven, like the rushing of a mighty wind, which filled all the room where they were sitting.

And they saw, as it were, tongues of fire distributing themselves, and sitting upon each of them, and they were all filled with a holy spirit, and began to speak with other languages, as that spirit gave them utterance. Now there

were dwelling at Jerusalem at that time, Jews, religious men, out of many nations under heaven.

And when this report was spread abroad, the multitude came together, and were perplexed, because every man heard *the apostles* speak in his own language. And they

were all amazed and wondered, saying one to another, "Behold; are not all those who are speaking, Galileans? How then do we hear

every man in our own language, in which we were born! We who are Parthians and Medes, and

Persians, inhabitants of Mesopotamia, of Judea, and Cappadocia, of Pontus, and the western part of the Lesser Asia, of Phrygia, and

10 Pamphylia, of Egypt, and of the parts of Lybia about Cyrene, and strangers from Rome, both native Jews, and proselytes, Cretans,

11 also, and Arabians; we hear them speaking in our own languages the wonderful works of God."

So they were all amazed, and doubted, saying one to another, "What can this mean." But others scoffing, said, "These men are full of new wine."

Then Peter, with the eleven,

12

13

14

<sup>1</sup> This and the next verse are the words of the historian.

<sup>2</sup> After he had strangled or choked himself.

<sup>3</sup> The grave.

<sup>4</sup> Tertullian and Augustin read Armenia.

CHAP. II. stood up, and raised his voice, and said unto *the people*, "Ye Jews, and all who dwell in Jerusalem, consider this and hearken unto my words. These men are not drunken<sup>1</sup> as ye suppose, for it is but the third hour of the day; but this is what was spoken by the prophet, "In the last days; saith God, I will pour out my spirit upon *some* of all flesh, and your sons, and your daughters will become *like* prophets, and your young men will see visions, and your old men will dream dreams. And even on my man-servants, and on my maid-servants, in those days will I pour out of my spirit, and they will become *like* prophets. And I will show wonders in the heaven above, and signs on the earth beneath, blood, and fire, and vapour of smoke. The sun will be turned into darkness, and the moon into *the appearance of* blood, before the great and signal<sup>2</sup> day of the Lord come; and whoever shall acknowledge the name of the Lord, he will be preserved.

22 Ye men of Israel, hear these words: Jesus of Nazareth proved unto you to be a man from God by<sup>3</sup> miracles, and<sup>4</sup> wonders and signs, which God did by him in the midst of you, as ye yourselves also know; him, being delivered up by the determinate counsel and foreknowledge of God, ye took, and when ye had mocked, slew by the hands of ungodly men; him God hath raised up, having loosed the bands of death: because it was not possible, *consistently with the tenor of prophecy*, that he should be holden by it. For David saith

Peter explains the nature of it.

Joel, ii. 28:

declaring that it was sent agreeably to the promise of God to Christ.

concerning him, "I knew the Lord to be with me always on my right hand, that I might not be moved. Therefore my heart was glad, and my tongue rejoiced greatly; my body also will rest in hope, that thou wilt not leave me in the grave, nor suffer thy holy one to see corruption. Thou hast made known to me the ways of life; thou wilt make me full of joy with thy countenance!" Brethen, I may tell you plainly of the patriarch David, that he both died, and was buried, and his tomb is amongst us to this very day. He therefore being a prophet, and knowing God to have given him a solemn assurance that of the fruit of his loins he would place successors on his throne; he fore-saw *this*, and spake concerning the resurrection of Christ, that he was not left in the grave, nor did his flesh see corruption. This *very Christ, even Jesus*, hath God restored to life, of which we are all witnesses. Therefore being exalted at the right hand of God, and having received the promise of the holy spirit from the Father, he hath poured *it* out, the very thing which ye now see and hear. For David hath not ascended into the heavens, but saith himself, "Jehovah said unto my<sup>5</sup> Lord. Sit thou on my right hand until I have made thine enemies thy footstool." Wherefore let all the house of Israel know assuredly that God hath made that Jesus, whom ye have crucified, *both* Lord and Christ."

Now when they heard *this*, they were pierced to the heart, and said to Peter, and to the rest of the apostles, "What must we do, bre-

CHAP. II.

Psalms. xvi. 8-10.

Directs the people what to do.

<sup>1</sup> Nine o'clock in the morning. Luke reckons the hours in the Jewish manner, from six o'clock in the morning.

<sup>2</sup> Of the destruction of Jerusalem.

<sup>3</sup> Miracles are effects contrary to the settled constitution and course of things.

<sup>4</sup> Wonders are miracles considered as exciting admiration in those who are witnesses of them.

<sup>5</sup> Signs are miracles considered as a prophetic or divine mission.

<sup>6</sup> The Messiah.

CHAP. II. thren?" and Peter said unto them, "Repent, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins, and ye will receive the gift of the  
39 holy spirit. For the promise belongeth to you and your children, and all your distant posterity, as many as the Lord our God shall  
40 call unto himself." And with many other words he testified, and exhorted, saying, "Save yourselves from this perverse generation."

41 Then they who gladly received this exhortation were baptized; Great numbers are converted. and about three thousand persons were added on that day to the  
42 church. And they stedfastly continued in the doctrine of the apostles, and in fellowship with the  
43 apostles and each other, and in breaking of bread, and in prayers. And fear came on every one, and many wonders and signs were done  
44 by the apostles. And all who believed were together, and had all  
45 things common; and many of them sold their possessions, and substance, and distributed them to  
46 all, as every one had need: and they continued meeting daily with one mind in the temple; and at home, breaking bread, partook of food with gladness and singleness  
47 of heart, praising God, and having favour with all the people; and the Lord added converts daily to the church.

CHAP. III. Now Peter and John went up together into the temple at the hour of prayer, which was the ninth hour; and a certain man lame from his birth, was carried along  
2 at the same time, who was placed daily at that door of the temple, which is called "Beautiful," to ask alms of such as were going into

the temple: who seeing Peter and John about to go into the temple, asked alms of them. Then as they both fastened their eyes upon him, Peter said, "Look on us." And he gave heed to them, expecting to receive something from them. But Peter said, "Silver and gold I have none; but what I have, I give thee. In the name of Jesus Christ of Nazareth, rise up and walk; and he took the man by his right hand, and raised him up, and immediately his feet and ankle-bones were strengthened, and  
8 leaping up he stood, and walked about, and went with them into the temple, walking and leaping, and praising God. And all the  
9 people saw him walking and praising God; and they recollected that  
10 it was he, who used to sit for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened unto him. And as he held  
11 Peter and John, all the people ran together unto them in the porch which is called Solomon's, much astonished.

And when Peter saw it, he said to the people, "Ye men of Israel, why wonder ye at this? And why look ye earnestly at us, as if by our own power or ability we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, even the God of our fathers, hath glorified his servant Jesus, whom ye delivered up and rejected in the presence of Pilate, who had determined to release him; but ye re-  
14 jected that righteous and holy man and desired a murderer, to be granted unto you, and killed the con-  
15 ductor to life, whom God raised from the dead, of which we are wit-

\* In joint partaking of food.  
\* From the very beautiful Corinthian brass of which it was made.  
\* On the east of the temple, called Solo-

mon's portico, or porch, on account of his having made an addition on that side to the area or flat surface of mount Moriah, on which he built the original temple.

CHAP. III. *nesses.* And his <sup>1</sup>name through faith therein, hath strengthened this

16 man, whom ye see and know; that name, I say, and that faith therein hath given him this perfect soundness in the sight of you all.  
17 But indeed, brethren, I know that ye *acted as ye* did, without consideration, as *did* also your rulers;  
18 but God hath so fulfilled what he formerly declared by the mouth of many of his prophets, that the Christ should suffer *death*.

19 "Repent ye therefore, and be converted, that your sins may be blotted out, *and* that times of refreshment may come *unto you* from the presence of the Lord,

20 and he may send Jesus Christ, who is now beforehand preached  
21 unto you; whom heaven must receive until those times of the <sup>2</sup>restoration of all things, concerning which God spake by the mouth of his holy prophets from the first.

22 Now Moses said unto *our* fathers, Deuter. xviii. 15, 18, 19. "A prophet will the Lord your God raise up for you, from among your brethren, as he raised me; obey him in all things that he shall

23 speak unto you." And every one who will not listen to this prophet, shall be utterly destroyed from among the people. Yea, and most of the prophets, Samuel, and the rest, that have spoken unto *you*, have also foretold these days. Ye are the <sup>3</sup>sons of those prophecies, and of that covenant, which God made with our fathers, saying unto Abraham, 'In thy race all the families of the earth shall be blessed,'  
26 God having appointed his servant Jesus for you, first sent him for a blessing to you, by turning away every one of you from your iniquities."

a Sam. vii. 16.  
Isaiah, liii.  
Jeremiah, xxxi. 34.  
Daniel, ix. 24.  
Zechariah xii. 10.

Now while Peter and John were speaking to the people, the priests, and the captain of the temple, and the Sadducees came upon them, being vexed at their teaching the people, and declaring the resurrection from the dead in <sup>4</sup>Jesus. And 3 they laid hands on *the apostles*, and put them in hold against the morrow, as it was now evening; for 4 many who had heard this doctrine believed *it*, and the number of these men was about five thousand.

CHAP. IV.

Peter and John are imprisoned

Now on the morrow, when the 5 rulers and elders, and scribes, in Jerusalem, were assembled, with 6 brought before the Sanhedrim  
Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the race of the high priest; they set Peter and 7 John in the midst, and asked, "By what power, and in what name did ye this?" Then Peter, 8 filled with a holy spirit, said unto them. "Ye rulers of the people, and elders of Israel, if we are now 9 examined concerning the good deed done to the infirm man, by what means he hath been made well; be it known to you, and to all the 10 people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, *and* whom God raised from the dead, by him, I say, doth this man stand restored before you. This *Jesus* is that stone which was 11 despised by you builders, *but* is become the head of the corner. Psalm, cxviii. 22  
And by no other is this restoration 12 to soundness *produced*, nor is there any other name under heaven, given among men, by which we may be saved."

Now when they observed this freedom of speech in Peter and John, and discovered them to be <sup>and charged not to speak any more in</sup>

<sup>1</sup> "His name," is the same as himself.

<sup>2</sup> When all things shall be disposed, ordered, and settled in a perfect state, from

their present imperfect one.

<sup>3</sup> The persons primarily concerned in their accomplishment.

<sup>4</sup> As a doctrine which Jesus taught.

CHAP. IV. unlearned and common men, they wondered; and they recollected that they had been with Jesus; and beholding the man that had been

14 restored, standing with them, they

15 had nothing to object. But when they had commanded them to withdraw out of the council, they conferred among themselves, saying,

16 "What can we do with these men? for indeed that a public miracle hath been wrought by them is known to all the inhabitants of Jerusalem, and we cannot deny it;

17 but that *this matter* spread itself no further among the people, let us strictly threaten them that henceforth they speak to no man

18 in this name." So they called *the apostles*, and charged them not to speak at all, nor teach in the

19 name of Jesus. But Peter and John answered, "Whether it be right in the sight of God to hearken unto you rather than unto

20 God, judge ye; for we cannot prevail upon ourselves not to declare

21 what we saw and heard." So when they had further threatened them, they let them go, not being able to punish them in any way, because of the people, who all glorified God because of what had

22 been done. For the man was more than forty years old, on whom this miracle of curing had been wrought.

23 Then *the apostles*, being thus at liberty, went away, and came to their own *friends*, and reported all that the chief priests and the elders had said unto them. And

24 upon hearing this, the *company* lifted up their voice with one mind unto God, and said: "Sovereign Master, thou God, the maker of the heaven, and the earth, and the sea,

and all things in them, who by the mouth of thy servant David hast said, 'Why did nations tumultuously conspire together, and the people form vain designs? why did kings of the earth, and rulers, combine against the Lord, and against his anointed?' for truly against thy holy servant Jesus, whom thou didst anoint, both Herod, and Pontius Pilate, with the Gentiles, and people of Israel, were gathered together in this city, to do whatsoever thy hand, and thy counsel had before appointed to be done. Now therefore, Lord, look upon these their threats, and grant unto thy servants, that with all freedom they may speak thy word, by exerting thy power to heal, and by the doing of signs and wonders, through the name of thy holy servant Jesus."

And when they had prayed, the place was shaken in which they were assembled, and they were all filled with a holy spirit, and spake the word of God with freedom. And the multitude of those who believed were of one heart, and of one soul; nor did any of them say that aught of the things which he possessed was his own, but they had all things common. And the apostles delivered with great power of words, and miracles, the testimony of the resurrection of the Lord Jesus; and there was great favour towards them all. Nor was any one among them in want; for as many as were possessors of lands or houses sold them, and brought the prices of the things which were sold, and laid them down at the apostles' feet; and the distribution was made to every one according as he had need. And Josias, sur-

<sup>1</sup> Thy power and thy counsel, or thy powerful counsel.

<sup>2</sup> So as to dispose of it in any other way than for the benefit of his fellow Christians.

<sup>3</sup> This conduct shows at once the benevolence of the Christians, and their belief in the assurances of Christ respecting the destruction of Jerusalem.

CHAP. IV. named Barnabas, by the apostles, (which means a son of comfort) a a Levite, a native of Cyprus, having land, sold it, and brought the money and laid it at the feet of the apostles.

CHAP. V. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the feet of the apostles. Then Peter said, "Ananias, why hath Satan filled thy heart to deceive the <sup>1</sup> holy spirit, and to keep back part of the price of the land? Whilst it remained, was it not thine own? and *when* sold, was not *the money* in thine own power? Why didst thou determine this thing in thy heart? Thou hast not lied unto men *only*, but unto God *also*." Now when Ananias heard these words, he fell down and expired; and great fear came upon all that heard these things. Then the younger disciples arose, and wound him up in *burial clothes*, and carried him out and buried him.

and Sapphira. 7 And about three hours after, his wife also, not knowing what had happened, came in; and Peter said unto her, "Tell me, did ye sell the land for no more?" And she said, "Indeed, for no more." 9 Then Peter said, "Why have ye agreed together to try the spirit of the Lord? Behold! the feet of them, who have buried thy husband are at the door, and will 10 carry thee out." So she fell down immediately at his feet, and expired; and when the young men came in, they found her dead, and carried *her* out and buried *her* with 11 her husband. And great fear came

upon all the church, and upon all that heard these things. CHAP. V.

Moreover, they were all with one mind in Solomon's porch. And after this no one dared to join himself to them, but the people greatly esteemed them; and believers in the Lord were continually added more and more, multitudes of both men and women. 14

And by the hands of the apostles were many signs and wonders wrought among the people, so that, in every street, they brought forth the sick, and laid them on couches and beds, that even the shadow of Peter passing by might fall upon some of them. A multitude likewise out of the cities round about came to Jerusalem, bringing sick people, and those that were vexed with unclean spirits, and they were all cured. 15

Then the high priest rose up, and all those who were with him, (which was the sect of the Sadducees) and were filled with indignation, and laid hands on the apostles, and put them in the common prison. But an angel of the Lord in the night opened the prison-doors, and when he had brought them out, said, "Go, stand and speak in the temple all these words of eternal life to the people." And upon hearing this they went into the temple early in the morning, and taught. 18

Then the high priest came, and those that were with him, and called together the council, and all the elders of the children of Israel, and sent to the prison that the apostles might be brought. But when the officers came, they found them not in the prison, and going back, reported, saying, "We found indeed the prison shut with all safety, and brought before them, after having been miraculously released. 22

<sup>1</sup> That is, men possessing the holy spirit.

<sup>2</sup> Insincerely.

<sup>3</sup> So great was the opinion which the

people had of the power of the apostles. It is not said that any were cured by the shadow of Peter falling upon them.

CHAP. V. and the keepers standing on the outside before the doors, but on opening them, we found no one 24 within." Now when the *high priest*, and the captain of the temple, and the chief priests, heard these words, they were in doubt concerning them, how this matter 25 could be. Then one came and told them, "Behold! the men whom ye put in prison are standing in the temple, and teaching the 26 people." Upon which the captain, with the officers, went and brought them, but without violence, for they were afraid of being stoned by the people, and set them before the council.

27 Then the high priest asked them, *They nobly persist in their duty.* "Did we not strictly forbid you to teach in this name? and behold! ye have filled Jerusalem with your doctrine, and wish to bring this man's blood on us."

29 Then Peter and the *other* apostles answered, "We ought to obey 30 God rather than men. That Jesus *who was* raised up by the God of our fathers, whom your hands slew 31 by hanging him on a cross, that *same Jesus* God hath exalted to his right hand, *to be* a Leader and a Saviour, to give unto Israel *the strongest encouragement to repent-* 32 *ance, and forgiveness of sins.* And we are his witnesses of these things; as is also the holy spirit which God hath given to them who obey him."

33 Now when they heard this, they were cut to the heart, and consulted to kill *the apostles*. But there stood up in the council, a Pharisee, named Gamaliel, a teacher of the 34 law, of great reputation with all the people, and bidding the apostles to stay without a little, said

unto *the council*, "Ye men of Israel, take care of what ye are going to do against these men. For not 35 long ago, <sup>1</sup> Theudas rose up, pretending to be some great person; to whom about four hundred men joined themselves; but he was slain, and all that had been persuaded by him were scattered abroad, and came to nothing. After this *man* rose up Judas, of 37 Galilee, in the days of the registering,<sup>2</sup> and drew aside much people after him; he also perished, and all that had been persuaded by him were dispersed. Now I say unto 38 you, Refrain from these men, and let them go on: for if the contrivance of this business be of men, it will be destroyed; but if it be of God, ye will be unable to de- 39 stroy it; and may be found also to be fighters against God." So 40 they followed his advice; and after calling the apostles up and beating *them*, charged *them* not to speak about the name of Jesus, and let them go. And they went accord- 41 ingly from the presence of the council, rejoicing that they were thought worthy to be shamefully treated for the name of Jesus. And daily in the temple, and at 42 home, they ceased not to teach and to preach the glad tidings that Jesus was the Christ.

Now, in those days, as the disciples multiplied, the Grecian *Jews* complained against the Hebrews, that their widows were neglected in the daily distribution of *alms*. Upon this the twelve called the <sup>3</sup>whole company of the disciples 2 unto them, and said, "It is not proper that we should leave the word of God, and minister to *the*

<sup>1</sup> By provoking the people to revenge on us the death of Jesus.

<sup>2</sup> There were probably two impostors of this name, one before Judas of Galilee, soon after Herod's death, while Archelaus was at Rome; and another in the reign of Clau-

dus.

<sup>3</sup> About the tenth year of Archelaus's reign, A. D. 7.

<sup>4</sup> As many as could conveniently be assembled and addressed.

CHAP. VI. tables of *the poor*. Wherefore, brethren, look out for yourselves,

3 seven men from among you, of good report, full of a spirit of wisdom, whom ye may set over this  
4 business; but we will stedfastly continue in prayer, and in the  
5 ministry of the word." And this advice pleased the whole multitude, and they chose out Stephen, a man full of faith and of a holy spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; these they presented before the apostles, who prayed, and put  
7 their hands on them. And the word of God increased; and the number of the disciples greatly multiplied in Jerusalem; and a great number of the priests became obedient to the faith.

8 Now Stephen, full of *the divine* History of favour and power, did great wonders and signs among the people. Stephen.

9 And some of the synagogue of the <sup>a</sup>Libertines, and Cyrenians, and Alexandrians, and they of Cilicia and Asia, rose up to dispute with  
10 Stephen; but they were not able to resist the wisdom and spirit by which he spoke. Then they suborned men to say, "We have heard him speak wicked words against Moses, and *against* God;"  
12 and they stirred up the people, and the elders, and the scribes, and these came suddenly upon him, and brought him to the council, and  
13 set up false witnesses, who said, "This man ceaseth not to speak wicked words against this holy  
14 place, and the law; for we have heard him say that this Jesus of

Nazareth will destroy this very place, and change the customs which Moses delivered unto us." CHAP. VI.

And all who were sitting in the council looked stedfastly at him, and saw his face like *the* face of an angel.

Then the high priest said, "Are these things so?" And Stephen said, "Brethren and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, 'Go from thine own country, and from thine own kindred, and come into a land, which I will show thee.' So he left the land of the Chaldeans, and dwelt in Haran, whence also, after his father's death, God removed him into this very land in which ye now dwell, but he gave him no inheritance in it; not even so much as to set his foot on: yet he promised the possession of it to him, and his posterity, though he had no child. Now God spake thus unto him, 'Thy posterity will sojourn in a strange land, under bondage and ill treatment, four hundred years; but the nation to which they will be in bondage, I will punish said God. And after that, they shall come forth, and worship me in this place.' CHAP. VII. His speech before the Sanhedrim.

"And God gave him a covenant of circumcision; and accordingly, Abraham begat Isaac, and circumcised him on the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. And 9 the patriarchs, through envy, sold Joseph into Egypt; but God was 10

<sup>a</sup> Appointing them by this form to the office of almoners.

<sup>b</sup> Jews, who had been carried captives into Italy, and had been made free by the Romans, or were the sons of such.

<sup>c</sup> To reconcile this with the history in Genesis, we must adopt the Samaritan reading, which makes Terah to have lived only

145 years.

<sup>d</sup> 190 years in Canaan, reckoning from the birth of Isaac, and 215 in Egypt, or 405 years in all, for which the round number 400 is here used. In Exodus xii. 40, 25 years previous to the birth of Isaac are included, making 430 years.

CHAP. VII. with him, and delivered him out of all his troubles, and gave him favour and wisdom, before Pharaoh, king of Egypt, who made him governor of Egypt, and of all his own family. Now there came a famine over all the land of Egypt and Canaan, and great distress, so that our fathers could find no sustenance. But Jacob hearing that there was corn in Egypt, sent out our fathers the first time; and at the second, Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh. Then Joseph sent to fetch his father Jacob, and all his kindred, seventy persons. So Jacob and our fathers went down to Egypt, and died there, and were carried to <sup>16</sup> Sychem, and laid in the tomb, which Jacob bought for a sum of money of the sons of Emmor, the father of Sychem. <sup>17</sup> "Now as the time of the promise, which God solemnly made with Abraham, drew nigh, the people grew, and multiplied in Egypt until another king arose, who had not known Joseph. He dealt unjustly with our race, and ill-treated our fathers, by making them cast out their young children, that they might not be kept alive. During which time Moses was born, a very beautiful child, and was brought up for three months in his father's house. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son; and Moses was instructed in all the wisdom of the Egyptians, and was mighty in words and in deeds. Now, when he was forty years old, a concern for his bre-

thren, the children of Israel, came into his heart; and seeing one of them suffer wrong he assisted him, and avenged him, when he was overpowered, by smiting the Egyptian. Now, he supposed that his brethren would have understood, that God would give them deliverance by his hand: but they understood not. And the next day he met with two of his brethren fighting, and endeavoured to reconcile them, saying, "Sirs! ye are brethren, why do ye hurt each other?" But he who was in the wrong thrust Moses away, saying, "Who made thee a ruler, and a judge over us? Dost thou mean to kill me, as thou killedst the Egyptian yesterday?" Then Moses fled because of these words, and sojourned in the land of Midian, where he begat two sons.

"Now, after forty years, an angel of the Lord appeared unto him, in the desert of Mount Sinai, in a flame of fire, in a bush of briers, and when Moses saw it, he wondered at the sight; and as he drew near to observe it well, the voice of the Lord came to him, saying, 'I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob.' Then as Moses trembled, and durst not look, the Lord said unto him, 'Pull thy shoes off thy feet, for the place where thou standest is holy ground. I have carefully beheld the affliction of my people, that are in Egypt, and have heard their cry and am come down to deliver them; and now come, I will send thee into Egypt.' So this very Moses, whom they rejected, saying, 'Who

<sup>1</sup> Some of the sons of Jacob were buried in Sychem, but Jacob himself was buried in Hebron, in the cave of Machpela.

<sup>2</sup> His words were weighty, but his utterance difficult and ungraceful, Exod. iv. 10.

<sup>3</sup> In the miracles which he wrought.

<sup>4</sup> He thought that they might have inferred

from the promise, Gen. xv. 13, 14, that the period of their servitude in Egypt was expiring, and that the extraordinary manner in which he had been preserved in his infancy, marked him out as designed for great actions.

CHAP.  
VII.

made thee a ruler, and a judge over us?' God sent forth as a ruler, and a deliverer, by *the* hand of an angel, that appeared to him in the bush. This very *man* brought out the *people*, and performed wonders and signs in the land of Egypt, and in the red sea, and in the desert forty years. This is that Moses, who said unto the children of Israel, 'A prophet, the Lord your God will raise up from among your brethren, as he raised me. Hearken unto him.' This very *man* was amidst the congregation in the desert with the angel, who spake to him on Mount Sinai, and *with* our fathers, and received from God the true oracles, to deliver them unto us, whom our fathers refused to obey, and rejected, and turned back in their hearts to Egypt, saying unto Aaron, 'Make us gods to go before us; for as to this Moses who brought us out of the land of Egypt, we know not what is become of him.'

"So they made a calf in those days, and offered sacrifice to the image, and rejoiced in the works of their own hands. Upon this, God gave them up again to pay religious service to the host of heaven, as it is written in the book of the prophets, 'Have ye offered to me, O! house of Israel, *only* slain beasts and sacrifices, these forty years in the desert? Nay, but ye took up the tent of Moloch, and the *'star* of your god Remphan, figures which ye made to worship them: therefore I will carry you away beyond Damascus, *even to Assyria and Media*.'

"The tabernacle of testimony was among our fathers in the desert, according to the appointment

Amos  
v. 25.CHAP.  
VII.

of God, who commanded Moses to make it according to the fashion that he had seen; which also our fathers received, and brought in with Joshua, when he possessed those nations which God drove out before the face of our fathers unto the days of David, who found favour in the sight of God; and desired to provide a habitation for the God of Jacob; but it was Solomon who built *God* a house. Though *indeed* the Most High dwelleth not in temples made with hands, as the prophet saith, 'Heaven is my throne, and the earth my footstool; what house will ye build for me, saith the Lord? or what is the place of my rest? hath not my hand made all these things?'

Isaiah  
lxvi. 1.

"Ye stiff-necked *men*, of uncircumcised heart and ear! ye always resist the holy spirit; as your fathers *did*, so *do* ye. Which of the prophets did not your fathers persecute! yea, they slew those who foretold the coming of that righteous *man*, of whom ye have been the betrayers and murderers; ye, who received the law by the ministration of angels, but kept it not."

Now, when they heard these things, they were exceedingly enraged in their hearts, and gnashed their teeth against him. But he being full of a holy spirit, looked stedfastly towards heaven, and saw a divine brightness, and Jesus at the right *hand* of God, and said, "Behold, I see the heavens opened, and the son of man at the right hand of God." And as he cried with a loud voice, they stopped their ears, and rushed with one accord upon him, and cast him out of the city, and stoned him; and the witnesses laid down their upper gar-

He is violently cast out of the city, and stoned.

\* Probably the figure of a star fixed on the head of an image of a false god.

• Hence we may infer that the design of Stephen's speech was to insinuate that the

Jews to whom he was then speaking, were of the same bad disposition, that the worst of their countrymen had been in all past ages.

CHAP. VII. ments at the feet of a young man named Saul ; and they stoned Stephen, appealing to *his enemies*, and also, saying, " Lord Jesus, receive my spirit." And he kneeled down, and cried with a loud voice, " Lord, lay not this sin to their charge ;" and when he had said this, he fell asleep. Now, Saul gladly consented to his death.

CHAP. VIII. And *they* of the church were grievously persecuted on that day, in Jerusalem, and were all scattered abroad, through the countries of Judea and Samaria, except the 2 apostles only ; and religious men carried Stephen to *his burial*, and made great lamentation over him. 3 But Saul made havoc of the church, going into every house, dragging out both men and women, and delivering them up to prison ; so the disciples were on this account, scattered abroad, and went about preaching the glad tidings of the word.

Philip preaches and works miracles at Sebaste. 5 Then Philip went down to a city of Samaria, and preached Christ unto them ; and the multitude attended with one mind to the words of Philip, when they heard the *nature* of his doctrine, and saw 7 the miracles which he did. For unclean spirits, crying with a loud voice, came out of many who had them ; and many with palsies, and 8 many lame people were cured ; and there was great joy in that city.

He baptises many, and among the rest Simon Magus. 9 Now, a certain man, named Simon, had been some time in that city, astonishing the nation of Samaria with his *magic*, pretending that he was some great person, to whom they all gave heed, from the 10 least to the greatest, saying, " This is the great and powerful messenger of God." So they attended to

him, because he had for a long time astonished them with his magic : but when they believed Philip 12 preaching the glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then even Simon himself <sup>3</sup> believed ; and when he was baptized, he kept close to Philip, and was astonished at seeing the great signs, and miracles, which were performed.

Now, when the apostles at Jerusalem heard that *the people* of Samaria had received the word of God, they sent to them Peter, and John, who went down, and prayed 15 for them, that they might receive the holy spirit ; for as yet it had 16 fallen on none of them ; but they had only been baptized into the name of the Lord Jesus. Then 17 the apostles put *their* hands on them, and they received the holy spirit.

Now, when Simon saw that the holy spirit was given by the laying on of the hands of the apostles, he offered them money, saying, " Give me also this power, that on whosoever I lay hands, he may receive the holy spirit." But Peter said unto him, " Away with thee and thy money ! Thou hast neither 21 part nor lot in this matter, for thinking to procure the gift of God with money : for thy heart is not right in the sight of God. Repent 22 therefore of this thy wickedness, and beg of God that this deceitfulness of thy heart, may thereby be forgiven thee ; for I perceive thee 23 to be in the gall of bitterness, and in the bond of iniquity." Then 24 Simon answered, " Do ye pray unto the Lord for me, that nothing

<sup>2</sup> This being a prayer to Jesus, when seen to be present, cannot warrant our religious addresses to him as a being omnipresent and omniscient.

<sup>3</sup> Probably, no more than a superior acquaintance with the powers of nature, and the efficacy of medicines.

<sup>4</sup> Professed himself a believer.

CHAP. VIII. of what ye have said may come upon me." So *the apostles*, after

25 an earnest appeal, and a declaration of the word of God, went back to Jerusalem, and *in their return* preached the gospel in many villages of the Samaritans.

Philip baptises an officer of the queen of Ethiopia. 26 Now, an angel of the Lord spake unto Philip, saying, "Arise, and go toward the south, to the lonely road, which leadeth down from Jerusalem to Gaza. And he arose and went; when, behold! *there was*

27 an Ethiopian, an <sup>1</sup> eunuch of great authority under <sup>1</sup> Candace, queen of the Ethiopians, and entrusted with all her treasure, and who had 28 been to worship at Jerusalem; and he was returning, and was sitting in his chariot, reading the prophet 29 Isaiah. Then the spirit said to Philip, "Go up to that chariot."

30 So Philip ran up, and heard him reading the prophet Isaiah, and said unto him, "Dost thou understand what thou art reading?"

31 But he answered, "How can I, except some one direct me?" And he desired Philip to get up and sit

Isaiah  
liii. 7.

32 with him. Now, the part of scripture, which he was reading, was this, "He was led as a sheep to the slaughter, and as a lamb is dumb before its shearer, so he opened not 33 his mouth. In his humiliation, the *just* judgment of him was taken away: and who can describe *the wickedness* of his generation? For his life was cut off from the earth."

34 Then the eunuch said unto Philip, "I pray thee, of whom doth the prophet say this? of himself, or of 35 some other *man*?" Upon this, Philip opened his mouth, and began from this *part* of scripture to

36 preach unto him Jesus. Now, as they were going along the road, they came to some water, and the

eunuch saith, "See, *here is* water, CHAP. IX. why may I not be baptized?"

Then he ordered the chariot to 38 stop, and Philip and the eunuch both went down into the water, and *Philip* baptized him. Now, after 39 they came up out of the water, the spirit of the Lord <sup>a</sup> took Philip away, and the eunuch saw him no more, but continued his way rejoicing. So Philip came to Azotus, 40 and preached the gospel in all the cities which he passed through, until he came to Cesarea.

Now Saul, still breathing out CHAP. IX. threatening and slaughter against the disciples of the Lord, went to the high priest, and desired of him

Conversion  
of Saul,

letters to the synagogues of Damas- 2 cus, that if he found any of this religion, he might bring them bound, both men and women, to Jerusalem. And as he was on the road 3 near to Damascus, a light from heaven suddenly flashed around him; and he fell on the earth, and 4

heard a voice, saying unto him, "Saul, Saul, why persecutest thou me?" Then Saul, said, "Who 5 art thou, Sir?" and the voice answered, "I am Jesus, whom thou art persecuting. But rise up, and 6 go into the city, and it shall be told thee, what thou must do."

Now his fellow-travellers remained 7 speechless, hearing the <sup>a</sup> sound, but seeing no one. Then Saul arose 8 from the earth, and opened his eyes, but could see nothing, and his companions led him by the hand to Damascus; and he conti- 9 nued without sight three days and three nights, and neither ate, nor drank.

Now, there was a certain disci- 10 ple at Damascus, named Ananias, unto whom the Lord had said in a vision, "Ananias;" and he said,

<sup>1</sup> A chamberlain, or some great officer in the court of Candace.

<sup>a</sup> The miraculous disappearance of Phi-

lip would serve to confirm the eunuch in the faith.

<sup>a</sup> But not the words, see Acts xxiii. 9.

CHAP. IX. "Behold, *here am I*, Lord." Then the Lord *said* unto him, "Arise, and go into the street, called 'Straight,' and enquire at the house of Judas, for *one* Saul of Tarsus; for behold! whilst he was praying, he saw in a vision, a man named Ananias come in, and put *his* hands upon him to restore his sight." And Ananias answered, "Lord, I have heard from many about this man, how much evil he hath done to thy saints at Jerusalem; and he is here with authority from the chief priests, to bind all that call themselves by thy name." But the Lord said unto him, "Go, for he is a chosen vessel unto me, to bear my name before nations, and kings, and the sons of Israel: for I will give an example in him of what may be endured for my name's sake." Then Ananias departed and entered into the house, and putting his hands *on Saul*, said, "Brother Saul, the Lord, even Jesus, who appeared to thee on the road as thou camest *hither*, hath sent me that thou mightest recover thy sight, and be filled with the holy spirit." And immediately something like scales fell from his eyes, and he recovered his sight that moment, and arose and was baptized: and when he had taken food, he was strengthened.

Now, when Saul had been in Damascus with the disciples some days, he declared in the synagogues, *that* Jesus is the son of God; at which all who heard him were greatly amazed, and said, "Is not this he who made havoc at Jerusalem, of those who call themselves by this name? and lo! he is come hither for the purpose of carrying them bound to the

chief priests!" But Saul gained confidence more and more, and confounded the Jews who dwelt at Damascus, by proving that this *Jesus* is the Christ.

And after many days the Jews took counsel to kill him, and watched the gates both day and night for this purpose. But their design was known to Saul. Then the disciples took him, and let him down by the wall at night, in a basket. And when *Saul* came to Jerusalem, he attempted to join himself to the disciples, but they were all afraid of him, not believing him to be a disciple. Then Barnabas took him, and brought him to the apostles, and related to them, how he had seen the Lord on the road, who had spoken to him: and how boldly he had preached at Damascus, in the name of Jesus. So he continued in the company of the apostles at Jerusalem; using great freedom of speech in the name of the Lord Jesus, talking and disputing with the Grecian *Jews*, but they tried to kill him; *which* when the brethren knew, they brought him down to Cesarea, and sent him away to Tarsus. Then the churches had peace throughout all Judea, and Galilee, and Samaria, and went on multiplying and prospering, in the fear of the Lord and in the support of the holy spirit.

Now, as Peter was passing through all the country, he came down also to the saints that dwelt at Lydda, where he met with a certain man, named Encas, who had kept his bed eight years, *being* afflicted with a palsy. And Peter said unto him, "Eneas, Jesus Christ maketh thee well, arise and make thy bed." And he arose immediately, and all the inhabitants of Lydda and Sa-

<sup>1</sup> A city of Cilicia in the Lesser Asia, and the native place of Saul.

<sup>2</sup> Not only rest from persecution, but pros-

perity and success.

<sup>3</sup> Two towns in the tribe of Ephraim.

CHAP. X. ron, who had turned to the Lord, saw him.

36 Moreover, there was among the disciples at Joppa, a woman named Tabitha, who was always doing good works and giving alms; and it happened at this time, that she fell

37 sick, and died, and they washed her, and laid her in an upper cham-

38 ber. Now, Lydda being nigh to Joppa, the disciples heard that Peter was there; and sent two men unto him, desiring that he would

39 not delay coming to them. So Peter arose, and went with them; and when he was come, they brought him up into the chamber; and all the widows stood by him, weeping, and showing the coats and garments which *Tabitha* made for the poor, when she was with them.

40 Then Peter put all the people out, and kneeled down, and prayed, and turning to the body, said, "Tabitha, Arise." So she opened her eyes, and upon seeing Peter, sat

41 up. Then he gave her his hand, and raised her up, and called the saints and the widows, and pre-

42 sented her alive. Now, *this* was known throughout all Joppa; and

43 many believed on the Lord. And Peter staid many days in Joppa, at the house of one Simon a tanner.

CHAP. X. Now, there was a certain man in

Cesarea, named Cornelius, a centurion of the band called the Italian band, a religious man and a Gentile, who worshipped God with all his family, who likewise gave much alms to the people, and made a constant practice of praying

3 unto God. He saw plainly in a vision, about the ninth hour of the day, an angel of God coming in unto him, and saying, "Cornelius"

4 But he, looking stedfastly at the angel, and being affrighted, said, "What is the matter, Sir?" And the angel said unto him,

"Thy prayers, and thy alms have come up for a memorial of thee before God. Now, therefore send

5 men to Joppa, to fetch Simon, surnamed Peter; he lodgeth with one 6 Simon a tanner, whose house is by the sea. And when the angel who 7 spoke to him, departed, Cornelius called two of his household servants, and a religious soldier, one of those who attended him; and 8 after telling them the whole matter, sent them to Joppa.

Now, on the morrow, whilst 9 they were on the road, and were coming near the city, Peter went upon the house-top to pray, about the sixth hour. And he was hungry and wished to eat; but while they were making ready, he fell

10 into a trance, and saw heaven opened, and somewhat descending, like a great sheet, let down by strings at the four corners, to the earth; in which were all kinds of four-

11 footed beasts of the earth, and creeping things, and fowls of the air. And a voice said unto him, "Rise, Peter, slay and eat." But Peter

12 said, "By no means, Sir: for I have never eaten any thing unclean." And a voice in answer to

13 this, said, a second time unto him, "That which God hath purified, esteem not thou unclean." Then

14 after this had been thrice done, the sheet was taken up again into heaven.

Now, as Peter was doubting, after he had come to himself, what could be the meaning of this vision, which he had seen, behold! the men who were sent from Cornelius had enquired out Simon's house, and were come up to the porch, and asking whether Simon, who

17 was surnamed Peter, lodged there? So while Peter was thinking on the vision, the spirit said unto him,

18 "Behold! three men are asking

<sup>2</sup> Consisting mostly of Italian soldiers.

CHAP. X. for thee. Arise, therefore, get thee down, and go with them without

21 scruple; for I sent them." Then Peter went down to the men, and said, "Behold! I am *he*, whom ye seek, for what cause are ye come?"

22 And they said, "Cornelius a centurion, a righteous man, and a *Gentile* who worshippeth God, and is well spoken of by all the nation of the Jews, was warned from God by an holy angel, to send for thee to his house, that he may hear what thou hast to say." Then Peter called them in, and lodged them: and on the morrow *he* went with them; and some of the brethren at Joppa accompanied him.

24 And the next day they came unto Cesarea, and Cornelius was expecting them, and had called together his kinsmen and near friends.

25 And as Peter entered, Cornelius met him, and fell at his feet, and did *him* obeisance. But Peter raised him up, and said, "Rise up, for I have an interview, and converse with Cornelius; myself am but a man." And he

27 went in, talking with Cornelius, and found much company *there*,

28 and said unto them, "Ye know it is unlawful for a Jew to keep company with, or to come near to one of another nation: God, however, hath directed me to esteem no one 29 unholy or unclean. And therefore I came, when I was sent for, without objecting, and wish to know on what account ye sent for me."

30 Then Cornelius said, "Four days ago I was fasting until this hour, and at the ninth hour, I was praying in my house, when, behold a man stood before me in white raiment, and said, 'Cornelius, thy prayer is heard; and thy alms are 32 remembered before God. Send therefore to Joppa, to fetch Simon,

whose surname is Peter, who lodgeth in a house by the sea, belonging to Simon a tanner, that he may come, and talk with thee.' So I 33 sent to thee immediately; and it is well that thou art come: now, therefore, we all are present before God to hear all the directions which God hath given thee."

Then Peter opened his mouth, 34 and said, "Of a truth I perceive that God is no respecter of persons; but in every nation, he who feareth him, and worketh righteousness, is accepted by him. That doctrine which God sent to the children of 36 Israel, when he delivered to them the glad tidings of peace by Jesus Christ, belongeth *equally* to all. For ye know that affair of Jesus 37 of Nazareth, which took place throughout all Judea, beginning from Galilee, after the baptism which John preached; how God 38 anointed *this* Jesus with a holy spirit, and with power, and *how* he went through *the country* doing good, and curing all who were oppressed by the <sup>2</sup> devil; for God was with him. And we are witnesses 39 of all *those* things which he did, both in the land of the Jews, and in Jerusalem. Him indeed they 40 slew, by hanging *him* on a cross; but this very man God raised up *to life* on the third day, and appointed to show himself, not to all the people, but to witnesses whom 41 God chose before, *even* to us, who ate, and drank with him after his resurrection from the dead. And 42 God commanded that we should preach, and give earnest assurance to the people, that it is he, who is ordained by God *to be* the <sup>3</sup> judge of the living and the dead. To 43 him many of the prophets bear

<sup>1</sup> He thought that Cornelius took him for an angel.

<sup>2</sup> A supposed malignant inflicter of diseases, and bodily infirmities.

<sup>3</sup> To make a striking distinction between those who should live to God by obeying the gospel, and such as should still continue dead in trespasses and sins.

CHAP. testimony, that through his name  
XL every believer in him will receive remission of sins."

44 While Peter was yet speaking, the holy spirit fell upon all who were listening to his words. And the believers of the circumcision, who had come with Peter, were astonished that the gift of the holy spirit was poured out on the Gentiles also; for they heard

46 them speaking in different languages, and magnifying God. Then Peter said, "Can any one forbid water, that these who have received the holy spirit should not be 48 baptized as well as we?" So he directed them to be baptized in the name of the Lord. Then they besought him to stay with them some days more.

CHAP. Now the apostles and brethren  
XL in Judea heard, that the Gentiles also had received the word of God. So when Peter went up to Jerusalem, they of the circumcision questioned him, saying, "Didst thou not go into the house of uncircumcised men, and eat with

4 them?" Then Peter began, and related *the matter* to them in order, 5 saying, "Whilst I was praying in the city of Joppa, during a trance I saw a vision, somewhat descending like a great sheet from heaven, let down by four strings, and 6 reaching to me. Upon which, when I looked earnestly, I saw four-footed *creatures* of the earth, 7 and wild beasts, and creeping things, and fowls of the air. And I heard a voice saying, 'Arise, Peter, slay and eat.' But I said, 'By no 8 means, Sir; for nothing common or unclean hath ever entered into 9 my mouth.' Then the voice in answer said a second time from heaven, 'What God hath purified,

esteem thou not unclean.' Now CHAP. when this had been done three XL times, every thing was drawn up 10 again into heaven.

"And behold! immediately three 11 men, sent from Cesarea unto me, as being came up to the house where I was. agreeable to the And the spirit commanded me to impulse of go with them without scruple; the spirit of God. moreover these six brethren accompanied me, and we went into the man's house, and he related to us that he had seen an angel in his 13 house, who said to him, "Send men to Joppa to fetch Simon whose surname is Peter; he will declare 14 a doctrine to thee, by which thou, and thy family may be saved." And 15 after I had begun to speak, the holy spirit fell upon them, as upon us at the first. Then I called to 16 mind this saying of the Lord, 'John indeed baptized with water, but ye shall be baptized with a holy spirit.' For as much then as God 17 had given unto them, upon *their* believing on the Lord Jesus Christ, the same gift as unto us, was I 18 able to hinder God?" Upon hearing these things, they were satisfied, and glorified God, saying, "Then God hath granted to the Gentiles repentance unto life."

Now they who had been scattered abroad upon the persecution 19 occasioned by Saul, travelled as far as Phenicia and Cyprus; and Antioch; preaching the word to Jews only. But some of them, men of 20 Cyprus and Cyrene went to Antioch, and preached the gospel of 21 the Lord Jesus to the <sup>2</sup>Greeks. And the <sup>3</sup>hand of the Lord was with them, so that a great number of *people* believed, and turned to the Lord. Then the report of these things reached the 22 ears of the church in Jerusalem,

<sup>1</sup> The capital of Syria.

<sup>2</sup> Or uncircumcised Gentiles, as Peter had done at Cesarea.

<sup>3</sup> His power enabled them to work miracles.

CHAP. XII. and they sent Barnabas thence to Antioch, who when he was come, and saw the kindness of God, was glad, and exhorted them all to cleave to the Lord, with fixed purpose of heart; for he was a good man, and full of the holy spirit, and of faith; and a great number was added to the Lord.

Barnabas brings Saul to Antioch. Then Barnabas departed to Tarsus to seek Saul: and when he had found him, he brought him to Antioch; and for a whole year they assembled themselves with that church, and taught a great multitude; and the disciples were first called Christians at Antioch.

Agabus foretells a famine. Now in those days some prophets came down from Jerusalem to Antioch, one of whom, named Agabus, rose up, and signified by the spirit, that there was going to be a great famine throughout all the land of Judea; which came to pass accordingly, under Claudius Cesar. Then every one of the disciples, according to his ability determined to send relief to their brethren of Judea, which they also did, and sent it to the elders by the hands of Barnabas and Saul.

CHAP. XII. Now about that time king Herod put forth his hands to afflict some of the church. And he killed James the brother of John with the sword; and when he saw it pleased the Jews, he proceeded to seize Peter also. Then were the days of unleavened bread. And when he had apprehended him, he put him in prison, and set a guard of sixteen soldiers over him; intending to bring him out after the passover to the people. Peter therefore was kept in prison; but earnest prayer was made by the church unto God for him.

Now the very night before Herod

intended to bring him forth, as Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door, were watching the prison; behold! an angel of the Lord presented himself, and a light shone in the room, and the angel smote Peter on the side, and awoke him, saying, "Rise up quickly," and the chains fell off his hands. And the angel said unto him, "Gird thy coat about thee, and bind on thy sandals;" and he did so. Then the angel saith to him: "Cast thy upper garment about thee, and follow me." And Peter went out after him, and knew not that what was done by the angel was real; but thought that he saw a vision. And when they had passed the first and second guard, they came to the iron gate that leadeth to the city, which opened to them of its own accord. So they went out of the prison, and as soon as they had gone through one street the angel left him.

Upon this Peter came to himself, and said, "Now I know certainly that the Lord hath sent his angel, and hath delivered me from the band of Herod, and from all the expectation of the Jewish people." And after some consideration, he went to the house of Mary, the mother of John, surnamed Mark, where many were gathered together, and praying. Now when Peter had knocked at the door of the porch, a maid-servant named Rhoda, came up to listen, but knowing Peter's voice again, did not stay to open the door for gladness, but ran in and told them that Peter was standing before the porch. And they said unto her, "Thou art mad." But she confidently affirmed that it was

<sup>1</sup> The more early and more aged converts.

<sup>2</sup> Herod Agrippa, grandson of Herod

the Great.

<sup>3</sup> The evangelist.

CHAP. XII. Peter rescued by an angel;

acknowledges the goodness of God, and informs his friends.

CHAP. XIII. so. Then they said, "It is a messenger from him." But Peter continued knocking; and when they

16 had opened *the door* and seen him, they were greatly astonished; but  
17 he waved his hand for them to be silent, and related to them how the Lord had brought him out of the prison, and he said, "Tell these things from *me* to <sup>1</sup>James and the brethren." Then he departed and went to another place.

18 Now as soon as it was day, there was no small disturbance amongst the soldiers what was become of Peter. But Herod, after seeking him in vain, and examining the keepers, ordered *them* to be put to death; and he went down from Judea, and continued in Cesarea.

20 Now Herod had a quarrel with the Tyrians and Sidonians. But they came to him with one consent, and having made Blastus the king's chamberlain their friend, desired peace, because their country was

21 fed by the king's country. And on a day appointed, Herod, in his royal robes, sat on his throne, and made an oration to the people.

22 And they cried out, "*It is the voice of a god, and not of a man.*"

23 And immediately an angel of the Lord smote Herod, because he gave not glory to God; and he was eaten by worms and expired.

24 And the word of the Lord grew, and abounded: and Barnabas and Saul returned from Jerusalem, after fulfilling their office, and brought with them John, whose surname was Mark.

CHAP. XIII. Now there were in the church at Antioch, certain prophets and teachers, as Barnabas, and Simeon called

They are sent out by an intimation of the will of heaven, Niger and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul; and while they were publicly mi-

nistering to the Lord, and fasting, the holy spirit said, "Separate me now Barnabas and Saul for the office to which I have called them." So the church, after fasting and praying, and laying hands on them, sent them away; and they, after being thus sent forth by the holy spirit, went down to <sup>1</sup>Seleucia, and thence took ship for Cyprus; and when they had reached Salamis, they preached the word of God in the synagogues of the Jews; and they had John for their assistant.

Now after passing over the island <sup>6</sup>of Cyprus, as far as Paphos, they found a certain magian, a Jewish false prophet, named Bar-jesus, who was with the deputy-governor of the country, Sergius Paulus, a man of understanding, who called to him Barnabas and Saul, and desired to hear the word of God. But the magian, otherwise called <sup>8</sup>Elymas, opposed them, seeking to turn aside the deputy from the faith. Then Saul, who was called <sup>9</sup>Paul also, filled with a holy spirit, set his eyes on him, and said, <sup>10</sup>O, thou son of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? Behold! therefore, the hand of the Lord is now against <sup>11</sup>thee, and thou shalt be blind, not seeing the sun, for a time." And immediately there fell on him a mist and darkness; and he went about seeking some to lead him by the hand. Then the governor, <sup>12</sup>when he saw what was done, believed; being astonished at the doctrine of the Lord.

Now when Paul and his company bore away from Paphos, they came to Perga in Pamphylia. But John departed from them, and re-

<sup>1</sup> Son of Alpheus, our Lord's kinsman, author of the first general epistle which bears his name.

<sup>2</sup> Not reproving such blasphemy was

highly aggravated guilt in a Jew.

<sup>3</sup> Herod Antipas, son of Herod the Great.

<sup>4</sup> A sea-port town on the coast of Syria.

CHAP. turned to Jerusalem. And they  
XIII.

went on from Perga, and came to Antioch, where they entered the synagogue on the Sabbath-day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, "Brethren, if ye have any word of exhortation to the people, speak."

16 Then Paul stood up and waved *his* hand, and said, "Ye men of Israel, and ye *of the Gentiles* who <sup>1</sup> fear God, hearken. The God of

17 *this* people Israel chose our fathers for himself, and made them prosper when they sojourned in the land of Egypt, and brought them out of it with an high arm; and for the space of forty years fed them in the desert. And when he had destroyed seven nations in the land of Canaan, he divided their country

20 among *our fathers*. And after these things, during four hundred and fifty years he gave them judges, until Samuel the prophet. And afterward they desired a king; and God gave them Saul the son of Kish, a man of the tribe of Ben-

22 jamin, *during* forty years. And when God had removed him, he raised up unto them David to be their king; to whom he also gave this testimony, "I have found David, the son of Jessc, a man after my own heart, who will <sup>2</sup> per-

23 form all my pleasure." Of this man's race, hath God, according to *his* promise, raised unto Israel, 24 a Saviour, Jesus: when John had first preached, before his appearance, the baptism of repentance to 25 all the people of Israel. And John, as he was fulfilling his course said, 'Whom think ye that I am? I am not the *Christ*; but behold, one cometh after me, the sandals of whose feet I am not worthy to untie.'

<sup>1</sup> Who have embraced the religion of the Jews.

"Brethren, sons of the race of Abraham, and whosoever of the Gentiles among you feareth God, 26

unto you the doctrine of this salvation hath been sent; for the inhabitants of Jerusalem, and their rulers, not attending to this *doctrine*, nor to the declarations of the prophets, which are read every Sabbath-day, fulfilled them by condemning Jesus. And though they found no

28 *just* cause of death *in him*, desired Pilate that he might be slain. So 29 after accomplishing all that had been written of him, they took him down from the cross, and laid him in a tomb. But God raised him up 30 from the dead; and he was seen 31

many days by those who had come up with him from Galilee to Jerusalem, who are *his* witnesses to the people. And we declare unto 32

you glad tidings of the promise made unto the fathers, how God hath performed this for their children, by sending Jesus to us; as 33 indeed it is written in the second psalm, 'Thou art my son, this day I have adopted thee.' Now 34 that he raised him from the dead, to return no more to corruption, the *scripture* hath thus declared,

'I will give you the sure and gra- <sup>Isaiah,</sup> cious promises made to David.' <sup>lv. 3.</sup>

Wherefore it saith also in another 35 place, 'Thou wilt not suffer thy <sup>Psalms</sup> Holy One to see corruption.' For <sup>xvi. 10.</sup>

David, after he had served the will 36 of God in his own generation, fell asleep, and was gathered to his fathers, and experienced corruption; but he whom God raised, 37 did not experience corruption.

"Be it known therefore unto 38 you, brethren, that through him forgiveness of sins is proclaimed unto you; and an acquittal from 39 all those *sins* from which ye could not be acquitted by the law of Moses. Take care then that this 40

<sup>2</sup> In his public character, as king of Israel.

CHAP. XIII. declaration of the prophets come not upon you, 'Behold! ye despisers, and be astonished, and hide yourselves; for I perform a work in your days, a work which ye will not at all believe, though a man plainly declare it unto you.'

42 Now, as Paul and Barnabas were going out of the synagogue, the people desired that the same doctrine might be delivered to them on the next Sabbath. And when

43 the congregation broke up, many of the Jews, and of the devout proselytes, went with Paul and Barnabas, who spoke to them, and persuaded them to continue in the gracious gospel of God.

44 And on the following Sabbath, almost the whole city came together to hear the word of God. But, when the Jews saw the multi-

45 tudes, they were filled with envy, and contradicted those things which were spoken by Paul, adding also wicked speeches to their contradiction. Then Paul and Barnabas, with great presence of mind,

46 said unto them, "It was necessary that the word of God should be spoken first to you; but since ye put it from you, and do not think proper to accept this offer of everlasting life, behold! we turn to the Gentiles; for thus hath the Lord commanded us, saying, "I have given thee for a light to the Gentiles, that thou mayest be for salvation to the extremity of the earth."

47 Now when the Gentiles heard this, they were glad, and glorified God, and as many as were well disposed, believed unto eternal life.

48 And the word of the Lord was published throughout all the country.

49 But the Jews stirred up the Gentile women of rank, who worshipped

God, and the chief men of the city, and raised an uproar against Paul and Barnabas, and drove them out of their territories. But they shook off the dust of their feet against them, and came to Iconium. And the disciples were filled with joy and with the holy spirit.

Now, at Iconium, Paul and Barnabas went together into the synagogue of the Jews, and spake in such a manner that a great multitude, both of the Jews and Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds ill affected to the brethren. The apostles abode how-3 ever a long time there, speaking freely concerning the Lord, who bore testimony to his gracious doctrine, by granting signs and wonders to be performed by their hands. So the multitude of the city was 4 divided, and part held with the Jews, and part with the apostles. But when both the Gentiles and 5 the Jews, with their rulers, had a design to assault and stone them, they were aware of it, and escaped 6 to Lystra and Derbe, cities of Lycaonia, and to the neighbouring country; and there they preached 7 the gospel.

And there was a man at Lystra, 8 who had no use of his feet, having been lame from his birth, and never walked: this man was listening to the speech of Paul, who looked stedfastly at him, and perceiving that he had faith, so as to be restored, said with a loud voice, "Stand upright on thy feet;" and 10 he rose up with a leap, and began to walk about. Now when the 11 multitudes saw what Paul had done, they lifted up their voices, saying in the language of Lycaonia, "The gods are come down to us

Hab. i. 5.

Some of the Gentile proselytes to Judaism believe.

The Jews enviously oppose the apostles.

Isaiah, xlix. 6.

and drive them away.

CHAP. XIII.

CHAP. XIV.

They come to Iconium,

Barnabas and Paul are taken for gods, on account of Paul's restoring a lame man.

<sup>1</sup> A town of Lycaonia in the Lesser Asia.

<sup>2</sup> Those who believed in Christ.

<sup>3</sup> That he was disposed to believe the gospel.

CHAP. XIV. in the likeness of men." And they called Barnabas, Jupiter; and Paul,

12 Mercury, because he was the chief

13 speaker. Then the priest of Jupiter, the guardian-god of the city, brought oxen; and garlands, to the gates, and together with the multi-

14 tude was going to offer sacrifice. But when the apostles, Barnabas and Paul, heard of *this*, they rent their clothes, and rushed in among the multitudes, crying out, and saying,

15 "Sirs, why are ye doing thus? We too are but men of like infirmities with yourselves, declaring unto you glad tidings, that ye may turn from these vanities to the living God, who made heaven and earth, and the sea, and all things

16 in them; who in the ages past suffered all the Gentiles to walk in

17 their own ways, though he indeed by no means left himself without testimony, doing good by giving rain from heaven, and fruitful seasons, *and* filling your hearts with

18 food and gladness." And by these words they could hardly restrain the multitudes from offering sacrifices to them.

19 Then some Jews from Antioch, and Iconium, came thither, and having gained over the multitudes, stoned Paul, and dragged him out of the city, supposing him to be dead. But while the disciples were standing around him, he arose up, and went into the city. And on the next day he departed

21 with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to <sup>1</sup> Antioch,

22 confirming the minds of the disciples, and exhorting them to continue in the faith, *saying*, that through many afflictions we must enter into the kingdom of God.

23 Then after appointing elders in the

church for them, and praying, and fasting, they commended them to the Lord, on whom they had believed. And after they had passed through Pisidia, they came to Pamphylia; and after preaching the word at Perga, they came down to Attalia, and thence sailed away for <sup>2</sup> Antioch, from which *place* they had been recommended to the favour of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they related what God had done by their means, and how he had opened the *door* of faith to the Gentiles; and they continued there a good while with the disciples.

Now, some men came down from Judea, and taught the brethren, *saying*, "Unless ye be circumcised according to the custom taught by Moses, ye cannot be saved." As therefore Paul and Barnabas differed with them much in opinion, and could not settle the dispute, *the brethren* determined that Paul and Barnabas, with some other of their number, should go up to Jerusalem to the apostles and elders about this question. They, therefore, being thus sent by the church, passed through Phenicia, and Samaria, declaring the conversion of the Gentiles, and caused great joy to all the brethren. Now, when they were come to Jerusalem, they were received with approbation by the church, and *by* the apostles and the elders, and related what God had done by their means, and *how* believers of the sect of the Pharisees had risen up, and said, that it was proper to circumcise the Gentiles, and command them to keep the law of Moses.

Accordingly the apostles and the elders met together, to consider this matter, and after much de-

CHAP. XV.

CHAP. XV.

Dispute about the necessity of circumcision.

<sup>1</sup> In Pisidia.

<sup>2</sup> In Syria.

CHAP.  
XV.A consul-  
tation is  
holden, in  
which Pe-  
ter speaks  
first.Then Paul  
and Barna-  
bas, and  
James.Amos,  
ix. 11. 12.

bate, Peter rose up, and said unto them, "Brethren, ye know that a good while since God made choice of us, that the Gentiles by my mouth might hear the word of the gospel, and believe. And God who knoweth the heart bare testimony to them, by giving unto them the holy spirit, even as *he had given it* 9 also unto us, and made no difference between us and them, *considering them as purified in their* 10 hearts, by faith in Christ. Now, therefore, why do ye try God, to put a yoke upon the neck of the disciples, which neither our fathers, nor we have been able to 11 bear. But I believe as well as *Barnabas, and Paul*, that the Gentiles shall be saved through the gracious gospel of the Lord Jesus Christ."

12 Then all the multitude listened in silence to Barnabas and Paul, while they related what signs and wonders God had wrought by them 13 among the Gentiles. Now, when they had done speaking, James answered, "Brethren, hearken unto me: Simon *Peter* hath related how God some time ago showed kindness to the Gentiles, by taking out 15 of them a people for his name. And with this agree the words of the prophets, as it is written, 'After these things I will again build up the fallen tabernacle of David, and I will build up its ruins, and will re- 17 store it, that the residue of men may seek after the Lord, and all the Gentiles, over whom my name is called, saith the Lord, who 18 doeth all these things.' Known unto God are all his works from the 19 beginning of the world. Wherefore my opinion is, that we give no

improper trouble to those Gentiles 20 who turn to God; but charge them by letter, to abstain from the polluted offerings to idols, and from 21 fornication, and from things strangled, and from blood, *for the Jewish Christians must be averse to such as practise these things*; because Moses has of old his preach- 22 ers in every city, and is read on every Sabbath in the synagogues."

Upon this, it seemed good to 22 the apostles, and the elders, and all the church, to choose men from among themselves, and send them to Antioch with Paul, and Barnabas, *namely*, Judas surnamed Barsabas, and Silas, leading men among the brethren, by whom 23 they sent the following letter:

"The apostles, and the elders, and the brethren, *wish* health unto *their* 24 brethren of the Gentiles in Antioch, and Syria and Cilicia. Forasmuch as we have heard, that some 25 who went out from us have troubled you with *their* words, and unsettled your minds, by enjoining circumcision, and the keeping of the law, to whom we gave no *such* commission; we have all agreed to 26 send chosen men unto you, with our beloved *brethren* Barnabas and Paul, men who have hazarded 27 their lives for the name of our Lord Jesus Christ. We have accordingly sent *them*, and also Judas and Silas, who will tell *you* the same things that we have *written*. For it hath seemed good to the ho- 28 ly spirit, and to us, to lay upon you no other burden than these necessary things: To abstain from the 29 polluted offerings to idols, and from blood, and from things strangled, and from fornication, from which

<sup>1</sup> Who are my creatures and children in reality, as well as the Jews.

<sup>2</sup> This most probably means either marrying persons not converted to christianity, or within the degrees of affinity, prohibited

by the Levitical law. Fornication in the usual sense of the word is condemned by christianity as an heinous offence. See Gal. v. 21.

CHAP. XVI. if ye keep yourselves, ye will do right. Fare ye well."

which causes great joy.  
30 So the *messengers* went away, and came to Antioch, and delivered the letter to all the *brethren* assembled together, who read it, and

31 rejoiced at this encouragement.

32 Then Judas and Silas, being themselves also teachers, exhorted the brethren with many words, and

33 confirmed them; and after staying sometime, they went in peace from the brethren to those who sent them, except Silas, who thought  
34 proper to continue there. Moreover Paul and Barnabas also staid at Antioch, teaching and preaching, with many others also, the glad tidings of the word of the Lord.

Paul and Barnabas agree and part  
36 Now, after some days, Paul said to Barnabas, "Let us go again and see how the brethren go on in every city, where we preached the

37 word of the Lord." And Barnabas determined to take with them

38 John called Mark; but Paul did not think fit to take with them a man, who had left them in Pamphylia, and not gone with them

39 to the work. The dispute therefore was so sharp between them, that they parted from each other, and so Barnabas took Mark with

40 him; but Paul chose Silas, and departed also, after he had been commended to the favour of God by the brethren, and passed through

41 Syria and Cilicia, confirming the churches.

CHAP. XVI. Now, when Paul came to Derbe, and Lystra, he found at the latter

Paul meets Timothy at Lystra;  
place, a certain disciple, named Timothy (the son of a believing

Jewess, but his father was a Gentile) well spoken of by the brethren  
3 about Lystra and Iconium. This man Paul wished to go forth with

him; so he took and <sup>1</sup>circumcised him because of the Jews that were in those parts; for they all knew that his father was a Greek. And 4 as they went through the cities, they delivered to them for their observance, the ordinances which had been made by the apostles and elders at Jerusalem. So the churches 5 were established in the faith, and increased in number every day.

Now, when they had passed 6 through Phrygia, and the country of Galatia, being hindered by the holy spirit from publishing the word in the *proconsular* Asia, they came 7 to Mysia, and attempted to go into Bithynia; but the spirit imparted to them by Jesus, suffered them not. So they went by Mysia, and 8 came down to Troas. And Paul 9 saw a vision in the night, a man of Macedonia standing *by him*, and entreating him in these words; "Cross over into Macedonia, and help us." And after he had seen 10 the vision, <sup>2</sup>we immediately endeavoured to go into Macedonia, concluding that the Lord had called us to preach the gospel there. We 11 bore away accordingly from Troas, and came straight to <sup>3</sup>Samothrace, and the next *day* to Neapolis, and thence to Philippi, which is a chief city in that part of Macedonia; and a colony. And we abode in 12 that city some days.

And on the Sabbath day, we went 13 out at the city-gate, by a river's side, to a place where prayer was usually made, and we sat down, and spake to the women who resorted *thither*. And a certain woman 14 heard us, named Lydia, a seller of purple, of the city of <sup>4</sup>Thyatira, a Gentile, who worshipped God; and the Lord so opened her heart, that

CHAP. XVI.

proceed: to Philippi.

Where he converts Lydia,

<sup>1</sup> That he might not offend the Jews. The apostle did not consider circumcision as unlawful, but only not necessary to salvation.

<sup>2</sup> Paul and Luke,

<sup>3</sup> An island in the *Ægean* sea.

<sup>4</sup> In the *proconsular* Asia, not far from Sardes.

CHAP. she received the doctrines of Paul, and was baptized with all her family. XVI.

15 Then she besought us, saying, "If ye think me faithful to the Lord, come and stay in my house." And she pressed us to compliance.

16 Now, as we were going to prayer, there met us a maid-servant having a spirit of divination, who brought her masters much gain by

17<sup>1</sup> divining. She followed Paul and us, crying out, "These men are servants of the Most High God, and proclaim unto us the way of 18 salvation." And she continued to do this for many days; so that Paul was wearied out, and turned, and said to the spirit, "I charge thee in the name of Jesus Christ, to come out of her; and it came out that moment."

19 But when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and dragged them into the market place, and brought them before the magistrates, saying, "These men,

20 *these* Jews, greatly trouble our city, and teach practices which it is not lawful for us Romans to re-

22 ceive or observe." And the multitude rose up in a body upon them, and the magistrates tore off their clothes, and commanded them to

23 be beaten with rods. And when they had laid many stripes on them, they cast *them* into prison, and charged the gaoler to keep them

24 safely; who, having received these orders, threw them into the inner prison, and fastened their feet in the stocks.

25 Now, at midnight, as Paul and Silas were praying, and singing praises to God, and the prisoners were listening to them; on a sudden there was a great earthquake, so that the foundations of the pri-

son were shaken, and the doors instantly opened, and the chains of all the *prisoners* fell off. Then the 27 gaoler awaking out of sleep, and seeing the doors of the prison opened, drew a sword, and was going to destroy himself, supposing that the prisoners had escaped. But Paul cried out with a loud 28 voice, "Do thyself no harm, for we are all here." Then the *gaoler* 29 called for a light, and sprang in, and fell down trembling before Paul and Silas, and led them out, saying, "Sirs, what must I do to be <sup>30</sup> saved?" And they said, "Believe 31 on the Lord Jesus Christ, and thou, and thy family shall be saved." Then they spake the word of the 32 Lord unto him, and to all that were in his family. And he took *Paul* 33 and *Silas* that very hour of the night, and washed *the wounds* which their stripes *had made*, and was immediately baptized, he and all his family; and when he had 34 brought them into his house, he set food before them, and he rejoiced exceedingly with all his family upon believing in God.

Now, when it was day, the magistrates sent the officers, saying, 35 "Let those men go." And the gaoler told Paul of this order, saying, "The magistrates have sent 36 to discharge you: now, therefore, come out, and depart in peace." But Paul said, "They have beaten 37 us who are Roman-citizens, publicly without any trial, and thrown us into prison, and now they are for sending us away privately. Not so indeed, but let them come themselves and conduct us out." And 38 the officers related these words to the magistrates; who were affrighted, when they heard that Paul and Silas were Roman-citizens. So 39

<sup>1</sup> Pretending to foretell future events by the inspiration of Apollo Pythius.

<sup>2</sup> She probably only repeated what she had

heard Paul and Silas say of themselves.

<sup>3</sup> To be in that way of salvation which you preach.

CHAP. XVI. they came and besought them, and conducted them out, and desired them to leave the city.

40 Upon this *Paul and Silas* came out of the prison, and went to the house of *Lydia*; and after seeing the brethren, and exhorting them they departed.

CHAP. XVII. Then *Paul and Silas* travelled through *Amphipolis*, and *Apollo-*  
The envi-  
ous Jews  
persecute  
them at  
Thessalo-  
nica.  
*nia*, and came to *Thessalonica*, where there was a synagogue of the Jews. Now *Paul*, as his custom was, went in among them; and for three Sabbath-days reasoned

3 with them from the scriptures, explaining *them*, and proving thereby that it was necessary for the Christ to suffer *death*, and to rise from the dead; and that the same *Jesus*, whom I am declaring 4 to you, is the Christ. Upon this some of them were convinced, and joined themselves to *Paul and Silas*; and of the devout Greeks, 5 a great multitude. But the unbelieving Jews, moved with envy and vexation, taking with them a disorderly rabble, and raising a mob, made a riot through the city, and came to the house of *Jason*, with a design of bringing *Paul and Silas* 6 out to the people. But not finding them there, they dragged *Jason*, and some of the brethren, before the magistrates, crying out, "These men that have turned the world 7 upside down, are come hither; and *Jason* hath entertained them; though they all act in opposition to the decrees of *Cesar*, by affirming that there is another king, one 8 *Jesus*." And the magistrates, as well as the common people, were 9 alarmed upon hearing this; so they took security of *Jason* and the rest, and let them go.

Then the brethren immediately sent away *Paul and Silas* in the night to *Berea*; who when they came 11 thither, went into the synagogue of the Jews. And these were more ingenuous than those in *Thessalonica*, because they received the word with all readiness of mind, searching the scriptures daily, whether these things were so; and accordingly, many of them 12 believed; and of the Grecian women of high rank, and of men, not a few.

But as soon as the Jews of *Thessalonica* knew that the word of God was preached by *Paul* in *Berea*, they came there also, raising a disturbance among the multitude. Upon this the brethren sent away 14 *Paul* immediately to go toward the sea; but *Silas* and *Timothy* remained there still. Then they 15 who conducted *Paul*, brought him to *Athens*; and after receiving from him an order to *Silas* and *Timothy*, to come to him as soon as possible, they departed.

Now while *Paul* was waiting for 16 them at *Athens*, his spirit was greatly provoked within him, when he saw the city full of idols. He discoursed therefore in the synagogue with the Jews, and with the 17 *Gentile* proselytes, and in the market-place daily, with such as came in his way. And some of 18 the *Epicurean* and *Stoic* philosophers met with him, some of whom said, "What doth this babbler mean to say?" And others said, "He seems to be a setter-forth of strange demons; because he preached to them the glad tidings of *Jesus*, and of the resurrection."

And they took him, and brought 19

<sup>1</sup> These were famous philosophical sects among the Greeks. The *Epicureans* denied a Providence and a future state; and maintained that pleasure was the chief good. The

*Stoics* were fatallists, and held that virtue was the only good; that all vices were equal; and that pain was no evil.

CHAP. XVII.  
 Fine character of the Berean Jews.

13  
*Paul* goes to *Athens*.

where he converses with the philosophers.

CHAP.  
XVII.Is taken  
before the  
supreme  
court of  
justice,

him to the court of Areopagus, saying, "We cannot understand what this new doctrine, which is proposed by thee, is; for thou bringest strange things to our ears; we wish, therefore, to know what

21 these things can mean?" (For all the Athenians, and the strangers that came among them, employed their leisure in nothing else, but in telling or hearing something new.)

22 Then Paul stood in the midst of the Areopagus, and spoke thus:

where he  
makes a  
noble  
speech,

"Ye men of Athens! I perceive you all together much given to religious worship; for as I was going

23 about and taking notice of your deities, I found, among other things, an altar with this inscription, 'TO THE UNKNOWN GOD.' Whom therefore ye reverence without knowing him; the same do I now make known unto you.

24 That God, the Creator of this world, and of all things which it containeth; that *God*, the Lord of heaven and earth, dwelleth not

25 in temples made with hands; nor doth he require service at men's hands to supply his wants; since he is the giver of life and breath

26 unto all *mankind*. And he made of one blood every nation of men, to dwell on the whole face of the earth, having fixed from the first the appointed times and bounda-

27 ries of their habitation; that they might seek for God, inasmuch as they would find him, by 'feeling after him; for indeed he is not

28 far from every one of us, as in him we live and move, and have our being. And to this purpose some of your poets also have spoken,

[Aratus]

29 "For we are indeed his offspring." Since then we are God's offspring, we ought not to think this

Divine Being like unto any golden, <sup>CHAP. XVIII.</sup> or silver, or stone *image*, a curious workmanship of man's fancy. God, however, condemning such ignorance in these times, now chargeth all men every where to reform themselves; because he 31 hath fixed a day, in which he will 'judge the world in righteousness, by a man whom he hath appointed, of *whose appointment* he hath given proof to all' by raising him from the dead."

Now, when they heard of a re- 32 surrection of the dead, some scoff- <sup>by which few converts are made.</sup> ed; and others said, "We will hear thee again of this matter." Upon this, Paul went out from 33 among them. However some men 34 joined themselves to him, and believed; among whom was Dionysius, a judge of the Areopagus, and a woman named Damaris, and others besides them.

Now after this Paul left Athens, <sup>CHAP. XVIII.</sup> and went to Corinth; and finding there a certain Jew, named Aquila, <sup>Paul goes to Corinth where he finds Aquila.</sup> born in 'Pontus, lately come from Italy, with Priscilla his wife, because of an order from Claudius <sup>la.</sup> the Roman emperor, that all Jews should depart from Rome; he applied himself unto them, and as he was of the same trade, he continued with them, working at it, for they were tent-makers by trade; and he discoursed in the syna- 3 gogue, on every Sabbath, and endeavoured to convince Jews and 'Greeks.

But when Silas and Timothy 5 were come from Macedonia, the <sup>Vexed with the opposition of the Jews he turns from them to the Gentiles,</sup> mind of Paul was violently disturbed by the opposition and wicked speeches of the Jews, whilst he was earnestly assuring them that Jesus was the Christ, so that he

\* Endeavouring to discover him, as men blind or in the dark do the object they are in pursuit of. The word is admirably descriptive of that dark and ignorant state in

which mankind were before the gospel.

\* See chap. x. 42.

\* A province of the Lesser Asia.

\* Grecising Jews.

CHAP. XVIII. shook his upper garment, and said unto them, "Your blood is upon your own heads, I am pure; henceforth I will go to the Gentiles."

7 So he departed thence, and went to the house of a man named Justus, a *Gentile*, who worshipped God, whose house was very near the synagogue. But Crispus, the ruler of a synagogue, believed in the Lord with all his house: and many of the Corinthians, on hearing the word, believed it, and were baptized.

among whom he makes many converts, being encouraged in vision. Then the Lord said to Paul in a vision by night, "Fear not, for I am with thee, and no one shall come upon thee to hurt thee, but speak and be not silent; for I have many people in this city: and he staid amongst them a year and six months, teaching the word of God.

Gallio refuses to act against him. 12 And when Gallio was governor of Achaia, the Jews rose up with one consent against Paul, and brought him to the judgment-seat, 13 saying, "This man persuadeth people to worship God contrary to the law." And when Paul was about to open his mouth, Gallio said to the Jews, "If this were a matter of injustice, or wicked mischief, ye Jews, it would be reasonable for me to bear with you: 15 but if it be a question about words and names, and your law, look to it yourselves, for I will not be judge of such matters;" and he removed them from the judgment-seat. Then several of the Greeks took Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat; but Gallio did not regard it.

18 But Paul, after staying there many days longer, left the bre-

thren, and sailed thence into Syria, CHAP. XV. in company with Priscilla and Aquila, who had shorn his head at Cenchrea, for he had made a <sup>2</sup>vow. These Paul left at Ephesus, where on his arrival, he had gone into the synagogue, and reasoned with the 20 Jews; and when they desired him to remain longer with them, he consented not; but parted from them, saying, "I must by all means keep 21 the approaching festival at Jerusalem; but I will come again unto you, God willing. So he went 22 from Ephesus; and after landing at Cesarea, and going up to Jerusalem, and saluting the church, he went down to Antioch: and 23 when he had staid some time there, he passed through the country of Galatia, and Phrygia, in order, confirming all the disciples.

Now a certain Jew, named Apol- 24 los, born at Alexandria, an intelligent man, and able in the scriptures, came to Ephesus. This man was instructed in the doctrine of the Lord; and being of a zealous disposition, was constantly 25 speaking and teaching concerning the Lord, and exactly, for one who knew only the baptism of John. Accordingly he began to 26 speak with freedom in the synagogue; but when Aquila and Priscilla heard him, they took him to them, and explained to him the doctrine of God more exactly. And when Apollos was disposed to 27 go forwards into Achaia, the brethren, after <sup>3</sup>exhorting him, wrote, to the disciples to receive him courteously; and when he was come among them, he helped the believers much by his gift; for he 28 was constantly arguing against the Jews, with great power, publicly,

CHAP. XV. II.

He confirms the converts in different cities.

Apollos preaches Christ with great efficacy at Ephesus.

<sup>1</sup> A person of the sweetest and mildest disposition, brother to the Stoic philosopher Seneca.

<sup>2</sup> Probably a Nazarite's vow of absti-

nence from wine for a certain number of days. See Numbers, vi. 3. in Bible at large.

<sup>3</sup> To execute so good a purpose.

CHAP. XVIII. *by proof from the scriptures, that Jesus was the Christ.*

CHAP. XIX. Now, while Apollos was at Corinth, Paul having passed through the upper parts of the country, came to Ephesus; where he found certain disciples, and said unto them, "Did ye receive the holy

Paul imparts the spirit to twelve men,

2 spirit, when ye believed?" And they said unto him, "We have not even so much as heard, whether there be a holy spirit." 3 Then he said unto them, "Unto what then were you baptized?" And they said, "Unto John's 4 baptism." Then Paul said, "John indeed baptized with a baptism of repentance, saying unto the people that they should believe in one who was coming after him; meaning Jesus." So when they heard 5 this, they were baptized into the 6 name of the Lord Jesus. And after Paul had laid his hands on them, the holy spirit came on them, and they spoke in different languages, 7 and prophesied. And the men were twelve in all.

8 Now Paul went into the synagogue and discoursed for three months, with great freedom, persuading men concerning the kingdom of God. But as some continued hardened and unconvinced, 9 reviling this doctrine before the multitude, he left them, and took away the disciples; disputing daily in the school of one Tyrannus. 10 And this he did for two years, so that all the inhabitants of this part of Asia heard the doctrine of the Lord Jesus, both Jews and Greeks. 11 And God wrought extraordinary miracles by the hands of Paul. 12 Then some of the Jews who

went about as exorcists took upon them to call over those who had evil spirits, the name of the Lord Jesus, saying, "We adjure you by that Jesus whom Paul preacheth." Now the seven sons of Sceva, a chief priest of the Jews, were among those who did this. Then the evil spirit answered, "I know Jesus, and I am acquainted with Paul; but who are ye?" Then the man, in whom the evil spirit was, leaped on them, and overpowered them so much, as to make them flee from that house naked, and wounded. Now this became known to all, both Jews and Greeks, inhabitants of Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. And many who believed came, confessing and declaring their deeds. Many of those also, who had used magical arts, brought their books together, and burned them in public; and the value of them altogether was reckoned to be fifty thousand pieces of silver. So mightily did the word of God grow and prevail.

Now after these things were ended, Paul purposed in his mind, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, "After I have been there, I must see Rome also." So he sent into Macedonia two of his ministers, Timothy and Erastus; but he himself continued a while in Asia.

Now at this time there arose no small disturbance about this doctrine. For one Demetrius, a silversmith, who made silver models of Diana's temple, furnished no small employment to the workmen.

CHAP. XIX.

The gospel prospers and prevails mightily.

Paul proposes to visit Rome.

Disturbance raised by Demetrius.

<sup>1</sup> Persons who pretended to cast out demons, or heal malignant and inveterate diseases, by solemn adjurations.

<sup>2</sup> The man affecting to speak by the impulse of the supposed indwelling demon.

<sup>3</sup> Without their upper garments.

<sup>4</sup> Probably these were attic drachms, the value of one of which was nine pence; the whole sum, therefore, was 1875*l*.

<sup>5</sup> Resembling the temple and image of Diana.

CHAP. XIX. These, and all employed in this business, he called together, and  
 25 said, "Sirs, ye know that our prosperity ariseth from this employ-  
 26 ment; and ye see and hear that this Paul, by his persuasions, hath turned aside a considerable multi-  
 tude not only of Ephesus, but of almost all Asia, affirming that these which are made with hands  
 27 are no gods. So there is not only danger that this occupation should come into contempt, but also that the temple of the great goddess Diana should be despised, and her magnificence destroyed, whom all Asia and the whole world worship-  
 28 peth." And when they heard this, they were full of wrath, and cried out, saying, "Great is Di-  
 29 ana of the Ephesians." And the whole city was filled with confusion; and having seized Gaius and Aristarchus, men of Macedonia, Paul's fellow-travellers, they rushed with one consent into the theatre.  
 30 Then Paul was desirous of going in among the populace; but the disciples would not suffer him. And even some of the chief magistrates of Asia, that were his friends, sent to him, entreating him that he would not venture himself into the  
 32 theatre. Now some of the populace were crying one thing, and some another; for the assembly was in confusion, and the greater part knew not for what purpose  
 33 they were come together. Then Alexander was put forward from among the multitude, the Jews encouraging him to *explain the case to the people*; and Alexander waved his hand, and would have  
 34 made a defence to them. But when they knew him to be a Jew, they all cried out with one voice, for about two hours, "Great is Diana of the Ephesians."

Paul is wisely prevented from going into the theatre;

And when the town-clerk had appeased the multitude, he said, "Ye men of Ephesus, what man is there, who knoweth not that the city of the Ephesians is the guardian of the temple of the great goddess Diana, and of the *image* which fell down from Jupiter? Since therefore these things cannot be contradicted, ye ought to be quiet, and to do nothing rashly; for ye have brought hither these men who are neither robbers of temples, nor blasphemers of your goddess. Wherefore if Demetrius and the workmen with him have an accusation against any one, court-days are kept, and the governor is here; let them bring their charges against each other: but if ye want any thing concerning other matters, it shall be determined in a lawful assembly. For indeed we are in danger of being called in question for this day's *meeting*, there being no reason for it, nor shall we be able to give an account of this riotous concourse." And when he had thus spoken, he dismissed the assembly.

CHAP. XX. The town-clerk appeases the riot,

Now, when this uproar ceased, Paul called unto him the disciples, and taking leave of them, departed to go into Macedonia; and when he had gone over those parts, and had given much exhortation, he came into Greece; and after staying there three months, he was going to sail for Syria; but upon a plot being laid for him by the Jews, he purposed to return through Macedonia. Now Sopater of Berea, accompanied him; but Aristarchus and Secundus of Thessalonica, Gaius of Derbe, Timothy of Lystra, and Tychicus and Trophimus of the *proconsular* Asia, went before and waited for us at Troas. So we sailed away from Philippi, after the days of unleavened bread, and came unto

CHAP. XX. Paul and his friends come to Troas;

CHAP. XX. them at Troas, in five days ; where we staid seven days.

7 And upon the first *day* of the week, when we had assembled to <sup>where he restores Eutychus.</sup> <sup>1</sup> break bread, Paul discoursed to the *disciples*, intending to depart on the morrow, and continued his discourse until midnight. And there were many <sup>2</sup> lamps in the upper room, where we were assembled. Now a certain young man named Eutychus, sitting in the window, as Paul discoursed so long, was seized with a deep sleep, and sinking down with sleep, he fell from the third story to the bottom, and was taken up dead. Then Paul went down, and fell upon him, and as he closely embraced him, said, "Do not disturb yourselves, for his life is in him." So Paul went up *again*, and having broken bread and eaten, and conversed a long time, *even* till break of day, he then departed. And they brought the young man alive, and were not a little comforted.

13 Then we went forwards to the ship, and bore away for Assos, <sup>He sails from Troas to Miletus ;</sup> meaning to take up Paul there ; for so he had appointed, intending himself to go by land. And when he came up to us at Assos, we took him in and came to Mitylene. 15 And sailing thence on the next day, we arrived over against Chios, but the day after fell in with Samos : and after staying in Trogylium, we came on the second day 16 to Miletus. For Paul had determined to sail by Ephesus, that he might not lose time in Asia ; for he was hastening to be at Jerusalem, if it were possible for him, by the day of Pentecost.

17 Now, from Miletus, Paul sent to Ephesus, and called to him the elders of the church. And when

they came to him, he said unto them, "Ye know, from the first day, since I came into Asia, in what manner I have conducted myself with you the whole time, serving the Lord with all humility of mind, and with tears, and trials which befel me from the lyings in wait of the Jews, *and* that I have not kept back any thing, which was profitable to *you*, but have shown it to you, and have taught you publicly and in private, announcing both to Jews and Greeks *the gospel terms of salvation*, repentance toward God, and faith toward our Lord Jesus Christ.

"And now, behold, I go to Jerusalem <sup>CHAP. XX.</sup> <sup>where he addresses the Ephesian elders, in an interesting, and pathetic speech ;</sup> to be bound according to the prediction of the spirit, not knowing the things which will befall me there ; except that the holy spirit in every city pronounceth, saying, "Bonds and afflictions await thee." But I make no account of any *such* thing, nor do I regard *even* my life of any value to myself, in comparison of finishing my race with joy, and this ministry, which I received from the Lord Jesus, *requiring me* earnestly to declare the gracious gospel of God. And now behold ! I know that ye all, among whom I have gone preaching the kingdom of God, will see my face no more. Wherefore I declare unto you this very day, that I am pure from the blood of you all ; for I forbore not to tell you the whole will of God.

"Take heed therefore to yourselves, and to all the flock among whom the holy spirit hath made you overseers, to feed the church of the Lord, which he <sup>3</sup> purchased with his own blood. For I know this, that after my departure, grievous wolves will enter in among you, not sparing the flock, and from among

<sup>1</sup> To partake of a love-feast, which concluded with the eucharist.

<sup>2</sup> Paul probably chose to have several lights in the room, that he might not be

charged with holding dark and clandestine meetings.

<sup>3</sup> Procured at the expence of his life.

CHAP. XXI. yourselves will men rise up, speaking perverse things to draw away  
31 disciples after them. Therefore, be watchful, and remember that for three years, night and day I ceased not to admonish every one  
32 with tears. And now, brethren, I commend you to God, and to his gracious word, which is able to edify you, and to give you an inheritance among all the saints. I have  
33 coveted no one's silver, or gold, or apparel: yea, ye yourselves know that these very hands have ministered to my necessities, and to those  
35 who were with me. I have given you an example, how, *even* by labouring in this manner, ye ought to assist the weak, and to remember the saying of the Lord Jesus, "It is more happy to give than to receive."

36 And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept much, and fell on Paul's neck, and  
38 kissed him, sorrowing most at his declaration, "That they would see his face no more." And they accompanied him to the ship.

CHAP. XXI. Now, when we had separated from them, and were at sea, we came by a straight course to <sup>1</sup>Coos, and on the next day to <sup>1</sup>Rhodes, and from thence to <sup>2</sup>Patara; and  
2 having found a ship sailing over to Phenicia, we went on board and  
3 bore away. Now, when we had discovered Cyprus, and had passed by it, on the left hand, we kept our course toward Syria, and landed at Tyre; for there the ship was to  
4 load her burden. And having met with disciples, we remained there seven days: and these said to Paul, by the spirit, that he should not go  
5 up to Jerusalem. Now, when those days were ended, we departed on

our way, *all the disciples of Tyre*, CHAP. XXI. with their wives and children, accompanying us beyond the city: and we kneeled down on the shore and prayed. And after taking leave  
6 of each other, we went into the ship, and they returned home.

But we to finish our course, from 7 Tyre came to Ptolemais, where we saluted the brethren, and staid with them one day; and on the  
8 morrow we departed, and came to <sup>3</sup>Cesarea, where we entered the house of Philip, the evangelist, one of the seven *almoners*, and abode with him. And this man had four  
9 daughters, virgins, who <sup>4</sup>prophesied.

Now, as we continued there several days, a certain prophet, named Agabus, came down from Judea: and taking Paul's girdle, and binding his own hands and feet  
10 *with it*, said, "Thus saith the ho-

11 ly spirit: So the Jews at Jerusalem will bind the man that owneth this girdle, and will deliver him into the hands of the Gentiles." When we heard these things, both  
12 we, and they of that place, besought him not to go up to Jerusalem. But *Paul* answered, "What are  
13 ye about weeping, and breaking my heart? for I am ready not only to be bound, but even to suffer death at Jerusalem, for the name of the Lord Jesus." So, when he would  
14 not be persuaded, we ceased, saying, "The will of the Lord be done."

Now, after those days, we made 15 ourselves ready, and went up to Jerusalem, and *some* of the disciples of Cesarea went also with us, bringing one Mnason, a Cyprian, an ear-  
16 ly disciple, with whom we were to lodge. And when we were come  
17 to Jerusalem, the brethren received us gladly. And on the *day* fol-  
18 lowing, Paul went with us to the

<sup>1</sup> Two islands not far from Crete, towards the north, and north-east.

<sup>2</sup> A sea-port of Lycia, in the Lesser Asia.

<sup>3</sup> A city on the coast of the Mediterranean, to the south of Ptolemais.

<sup>4</sup> Or were teachers of religion.

CHAP. house of James, and all the elders  
XXI. were present ; and when he had sa-

19 luted them, he declared particular-  
ly what things God had wrought  
among the Gentiles by his mi-  
nistry.

20 Now, when they heard *these*  
*things*, they glorified God, and  
said unto *Paul*, " Thou seest,  
brother, how many thousands of  
Jewish believers there are, all zealous  
for the law. But they have  
been informed concerning thee,  
He is per-  
suaded to  
assist four  
men who  
were under  
the vows of  
Nazarite.

21 that thou teachest all the Jews, *who*  
*live* among the Gentiles, to forsake  
Moses ; commanded them not to  
circumcise their children, nor to  
walk according to the customs of

22 the law. What then is *to be done* ?  
A multitude will certainly get to-  
gether, for they will hear that thou

23 art come. Do this, therefore,  
which we advise thee : There are  
among us four men, who have a

24 vow on them. Take these with  
*thee*, and <sup>1</sup> purify thyself with  
them, and be at <sup>2</sup> expence for them,  
that they may shave their heads,  
and all may know that those things  
of which they were informed con-  
cerning thee are nothing, but that  
thou thyself also walkest in obedi-

25 ence to the law. But as to the Gen-  
tile believers, we have sent by let-  
ter our judgment, that they only  
keep themselves from what is offer-  
ed to idols, and from blood, and  
from *things* strangled, and from

26 fornication. Upon this, *Paul* took  
the men with him, and on the next  
day he purified himself, and went  
into the temple with them, declar-  
ing *what would be* the end of the  
days of purification, *and intending*  
*to stay there* until an offering were  
made for every one of them.

And when the seven days *fixed* CHAP.  
*for the continuance of their vows*, XXI.  
were almost ended, the Jews of

Asia, seeing him in the temple, set  
all the multitude in an uproar, and  
laid hands on him, crying out,  
" Men of Israel, help ! This is the  
man who is teaching all *men* every 28  
where against this people, and the  
law, and this place, and besides,  
hath brought Greeks also into the  
temple." (For they had seen before 29  
with him Trophimus, an Ephesian,  
whom they supposed that *Paul* had  
brought into the temple.) And the 30  
whole city was in motion, and the  
people ran together, and seized  
*Paul*, and dragged him out of the  
temple, and immediately the doors  
were shut.

Now, as they were about to kill 31  
him, tidings came to the captain of  
the guard, that all Jerusalem was in  
confusion ; so he took with him  
immediately soldiers and centuri-  
ons, and ran down upon them ; and 32  
when they saw the captain and the  
soldiers, they left off beating *Paul*.  
Then the captain came near and 33  
laid hold on him, and ordered him  
to be bound with two chains, and  
enquired who he was, and what he  
had done. But as some cried one 34  
thing, and some another, among the  
multitude, the *captain* was unable  
to know the certainty, because of  
the uproar, and therefore ordered  
him to be carried into the <sup>3</sup> castle.

And when *Paul* came upon the 35  
steps *leading into the castle*, it so  
happened that he was carried by  
the soldiers, owing to the violence  
of the people ; for the multitude of 36  
the people followed, crying out,  
" Kill him."

And as *Paul* was about to be taken 37

<sup>1</sup> Put thyself in a state of separation, or  
abstinence, with them, for the remainder of  
the days which will complete their vow.

<sup>2</sup> In furnishing their sacrifices as well as  
thy own. It was a common and popular  
act in such Jews as could afford it, thus to

indemnify Nazarites.

<sup>3</sup> Called Antonia, adjoining the temple,  
where a body of Roman soldiers were kept  
to preserve peace amongst the Jews, espec-  
ially at their great festivals.

CHAP. XXII.  
into the castle, he said unto the captain, "May I be allowed to speak to thee?" *The captain* said, "Canst thou speak Greek? Art thou not that Egyptian, who some time ago made a disturbance, and led out into the desert four thousand and ruffians?" But Paul said, "I am a Jew, of Tarsus, in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people."

40 Then Paul, when leave was given, stood upon the steps, and waved with his hand unto the people, and a great silence taking place, he addressed them in the Hebrew tongue, saying, "Brethren and fathers, hear my defence, *which I make* now unto you." (Now when they heard him speak in the Hebrew tongue, they were the more silent: and he went on,) "I am a Jew, born in Tarsus, a city of Cilicia, but brought up in this city, being instructed at the feet of Gamaliel, according to the exactness of the law of our fathers, and zealous *in the service* of God, as ye are all this day. And I persecuted this doctrine unto death, binding, and delivering into prisons both men and women, as even the high priest and all the elders can bear me witness, from whom I received letters also unto the brethren, and went to Damascus, to bring bound unto Jerusalem those also that were there, that they might be punished."  
6 "But it came to pass, as I was on the road near Damascus, about noon, that a great light from heaven suddenly flashed around me, and I fell to the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?'

And I answered, 'Who art thou, Sir?' And he said unto me, 'I am Jesus of Nazareth, whom thou art persecuting.' Now they who were with me saw indeed the light, but understood not the voice of him who was speaking to me. And I said, 'What must I do, Sir?' And the Lord said unto me, 'Arise, go to Damascus; and there thou wilt be told of all that is appointed for thee to do.' But as I was unable to see, because of the excessive brightness of that light, I was led by the hands of my companions to Damascus. Now one Ananias, a religious man, according to the law, well spoken of by all the Jews who dwelt there, came unto me, and said, as he was standing by me, 'Brother Saul, recover thy sight;' and I looked upon him that very moment.

"Then he said, 'The God of our fathers hath specially chosen thee for himself, to know his will, and to see the righteous Jesus, and to hear a voice from his mouth; for thou shalt be his witness to all men of what thou hast seen and heard. And now, why delayest thou? arise, be baptized, and wash away thy sins, taking upon thyself his name.' Now, after my return to Jerusalem, as I was praying in the temple, I fell into a trance, and saw Jesus, saying unto me, 'Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.' And I said, 'Lord, they know that I have been accustomed to imprison, and beat throughout the synagogues, them who believe on thee. And when the blood of thy witness Stephen was shed, I stood by, consenting to his death, and taking care

\* An impostor, who, pretending that he would miraculously take Jerusalem, was put to flight by Felix, and six hundred of his men killed on the Mount of Olives.

\* That is, before his conversion to Christianity. This character served to win the attention of the apostles hearers.

CHAP. XXIII. of the upper garments of his murderers.' But he said unto me,

21 'Go, for I will send thee hence far off to the Gentiles.'

22 And they gave him an hearing to these words, and then lifted up their voices, saying, "Away with such a fellow from the earth, for it is not fit that he should live." And the people ; as they cried, and shook their upper

23 garments, and threw dust into the

24 air, the captain ordered him to be brought into the castle, and examined by scourging, that he might know for what cause they cried out

25 so against him. And when they had stretched him out with cords, Paul said to the centurion, who was standing by, "Is it lawful for you to scourge a Roman-citizen,

26 and uncondemned?" Now, when the centurion had heard *this*, he went and told the captain, saying, "Take care what thou art about, for this man is a Roman-citizen."

27 Then the captain came up and said unto Paul, "Tell me, art thou a Roman - citizen?" And he said, "Yes." Then the captain answered, "I bought the freedom

29 of that city with a great sum." And Paul said, "But I was born free."

Upon this, they who were going to examine him *by scourging*, immediately left him; and the captain also was afraid, when he knew that

30 Paul was a Roman-citizen. Now, on the morrow, wishing to know from the Jews the certainty of what he was accused, he loosed him from his bonds, and ordered the chief priests, and all their council, to meet, and brought Paul down, and set him before them.

CHAP. XXIII. Then Paul looking earnestly upon the council, said *thus*, "Brethren, I have always conducted

myself with a good conscience before God, *even* to this day." Upon this, Ananias the high priest commanded those who stood by to smite him on the mouth. Then Paul said unto him, "God will smite thee thou whited wall: for sittest thou to judge me according to the law, and yet commandest me to be smitten contrary to the law?" And the standers-by, said, "Dost thou revile God's high priest?" Then Paul said, "I knew not 5 brethren, that he was the high priest, *otherwise I would not have expressed myself in this manner*; for it is written, 'Thou shalt not revile a ruler of thy people.'"

Then Paul, perceiving one part 6 to be Sadducees, and the other Pharisees, cried out in the council, "Brethren, I am a Pharisee, the son of a Pharisee; concerning the hope of a resurrection of the dead, I am *now* judged." And when he had 7 said this, a dissension arose between the Pharisees and Sadducees, and the multitude was divided; for the 8 Sadducees maintain that there is no resurrection, and no angel, or spirit, but the Pharisees allow <sup>3</sup> both. And there was great shouting; and 9 the Scribes on the part of the Pharisees rose up, and strove earnestly, saying, "We find nothing amiss in this man; and if an angel, or a spirit have spoken to him, let us not fight against God." So a great 10 dissension taking place, the captain, through fear that Paul would be torn in pieces by them, ordered the soldiers to go down, and to take him by force from among them, and bring him into the castle.

Now the night following, the 11 Lord stood by him, and said,

\* Meaning the whited wall of a tomb, fair without, and polluted within. There seems to have been too much warmth in this re, ly.

\* Ananias had been dispossessed of his office, and had now taken upon him a trust to which he was not entitled.

<sup>3</sup> Spiritual beings, and a resurrection.

CHAP. XXIII. "Take courage Paul, for as thou hast testified of me at Jerusalem, so must thou testify also at Rome."

The Jews conspire to kill him;

And when it was day, some of the Jews combined together, and bound themselves by an oath neither to eat nor drink, until they had killed Paul; and more than forty had taken this oath together; and they went up to the chief priests, and elders, saying, "We have bound ourselves under a great curse, that we will taste nothing until we have killed Paul. Now, therefore, do ye and the council signify to the captain, that he bring Paul down unto you to-morrow, as if ye were going to determine more exactly about him, and we are prepared to destroy him before he can come to you."

Now Paul's sister's son heard of this plot: and came up and went into the castle, and told Paul of it. Then Paul called one of the centurions to him, and said, "Take

this young man to the captain; for he hath something to tell him."

Accordingly the centurion brought him to the captain, and saith, "Paul the prisoner called me to him, and desired me to bring this young man, who hath something to tell thee." So the captain took the young man by the hand, and going aside privately, asked him, "What hast thou to tell me?"

And he said, "The Jews have agreed to ask thee to bring Paul down into the council to-morrow, as if they were going to enquire more exactly concerning him; but do not thou be persuaded by them; for more than forty of them, who have bound themselves by an oath, neither to eat nor drink until they have killed him, are lying in wait for that purpose, and are now in readiness, expecting this promise from thee." Then the captain sent away the young man, after

charging him, "Tell no one what thou hast signified to me."

CHAP. XXIII.

Then he called unto him two and thirty centurions, and said, "Make ready two hundred soldiers, to go as far as Cesarea, and seventy horsemen, and two hundred spearmen, at the third hour of the night: and provide them beasts, that they set Paul on one of them, and convey him safe to Felix the governor." And he wrote a letter to this purpose:

Lysias sends him to Cesarea with a letter to Felix,

"Claudius Lysias to the most excellent governor Felix, sendeth, greeting: This man, who had been seized by the Jews, in a body, and was on the point of being killed by them, I rescued by coming up to him with a band of soldiers; and have since learned, that he is a Roman citizen. And being desirous of knowing their charge against him, I brought him down into their council, but I found him accused only upon some questions of their law; and nothing laid to his charge worthy of death, or of bonds. But having been informed of a plot laid against the man, by the Jews, I sent him immediately to thee; and have given notice to his accusers, also, to bring their charges against him before thee. Farewell."

Then the soldiers, according to their orders, took Paul, and conveyed him by night to Antipatris; and on the morrow, leaving the horsemen to go with him, they returned to the castle; but the horsemen came to Cesarea, and delivered the letter to the governor, and presented Paul also to him. Now when the governor had read the letter, he asked of what province Paul was: and understanding that he was of Cilicia, "I will give thee a full hearing," saith he, "when thy accusers are also come." And the governor commanded him

who defers his trial until his accusers come.

CHAP. XXIII. to be kept in <sup>1</sup> Herod's judgment-hall.

CHAP. XXIV. Now, five days after, Ananias, the high priest, and the elders, came down to *Cesarea*, with one Tertullus, an orator; and laid an information before the governor, against Paul. And when he was <sup>2</sup> called up, Tertullus began to accuse *him*, saying, "That we enjoy through thee great peace, and much prosperity, arising to this nation at all times and in all places, through thy prudent administration, <sup>3</sup> we acknowledge, most excellent <sup>4</sup> Felix, with all thankfulness. But that I may not trouble thee too far, I beseech thee to hear me of thy goodness, a few words. Finding then this man to be a pestilent one, and a mover of insurrection among all the Jews throughout the world, and a ringleader of the sect <sup>6</sup> of the Nazarenes, and one also who presumed to profane the temple, we laid hold on him, and would have judged *him* according <sup>7</sup> to our law: but Lysias, the captain, came up with great violence, and took him out of our hands, <sup>8</sup> commanding his accusers to come to thee; and by examining him thyself, thou wilt be able to gain a knowledge of all those things, of <sup>9</sup> which we accuse him." Now the Jews also assented, declaring that these things were so.

<sup>10</sup> Then Paul, after the governor had beckoned to him to speak, *thus* answered, "As I know thee to have been a judge unto this nation for many years, I the more cheerfully enter on my defence. <sup>11</sup> Now, thou must know that it is not more than twelve days since I went up to worship at Jerusalem; <sup>12</sup> and the Jews neither found me in the temple, disputing with any one, nor bringing the multitudes toge-

ther, either in the synagogues, or about the city; nor can they prove before thee what they now accuse <sup>13</sup> me of. This, indeed, I confess <sup>14</sup> unto thee, that according to that doctrine, which they call a heresy, so I worship the God of our fathers, believing all that is written in the law, and in the prophets; having a hope in God, which <sup>15</sup> they also entertain, that there will be a resurrection from death, both of the righteous and the unrighteous. And this is my endeavour, to have <sup>16</sup> always a conscience without offence towards God, and men.

"Now after many years *absence*, <sup>17</sup> I came to *Jerusalem* to bring alms to my nation, and offerings, at <sup>18</sup> which time some Jews of Asia found me purified in the temple; but with no croud, and without dis- <sup>19</sup> turbance; who ought to have been here before thee, and to have accused me, if they had any charge against me. But as it is, let these <sup>20</sup> very people here speak, if they found any injustice in me before the council, unless it be with re- <sup>21</sup> gard to this one declaration, which I proclaimed among them, "Concerning a resurrection of the dead, I am this day judged before you."

Then Felix put them off by <sup>22</sup> saying, "When Lysias the captain, is come down, after I have gained a more exact knowledge of this doctrine, I will enquire fully into your business. And he gave <sup>23</sup> orders to a centurion to have Paul in custody, but without confinement, and to hinder none of his friends from serving *him* or coming to him.

And after some days, Felix came <sup>24</sup> with his wife <sup>1</sup> Drusilla, a Jewess, and sent for Paul, and heard him concerning the faith in Christ. And as he discoursed of righteous- <sup>25</sup>

<sup>1</sup> Herod the Great rebuilt Cesarea.

<sup>2</sup> Daughter of Herod Agrippa, a woman

of great beauty, whom Felix had seduced from her husband Azizus, king of the Emesenes.

CHAP. XXV. ness, and temperance, and a judgment to come, Felix was alarmed, and said, "Go thy ways for the present, and when I find an opportunity, I will send for thee."

26 He hoped also, that money would have been given him by Paul for his liberty; and for this reason, he sent for him oftener, and conversed with him. But after two years Felix was succeeded by Porcius Festus; and Felix wishing to gratify the Jews, left Paul bound.

CHAP. XXV. Now when Festus came into the province, after three days he went up from Cesarea to Jerusalem.

Festus refuses to have him brought to Jerusalem. Then the high priest, and the chief of the Jews, brought an accusation before him against Paul, and entered

3 treated him to favour them by sending for Paul to Jerusalem, intending to lie in wait on the road to kill him. But Festus answered, that Paul was in custody at Cesarea, and that himself was going *thither* 5 from Jerusalem very soon. "Let those of you, therefore," said he, "who are able to bring any charge against this man, go down with me to accuse him." So after a stay of eight or ten days longer, he went down to Cesarea; and the very next day, sat on the judgment-seat, and commanded Paul to be 7 brought. And when he appeared, the Jews who had come down from Jerusalem stood round, and brought many and heavy accusations against Paul, which they could not prove; 9 whilst he answered for himself, "Neither against the law of the Jews, nor against the temple, nor against Cesar, have I done any wrong."

Paul appeals to Cesar. 9 But Festus, wishing to gratify the Jews, said to Paul, "Art thou willing to go up to Jerusalem, and there be tried for these things before me?" But Paul said, "I am

now standing at the judgment-seat of Cesar, where I ought to be tried. To the Jews I have done no wrong, as thou also knowest very well. For if I have done 11 wrong, or have committed any thing worthy of death, I refuse not to die; but if there be nothing in what they accuse me, no man should give me up to gratify them. I appeal unto Cesar." Then Festus, after a conference with the council, answered, "Thou hast appealed unto Cesar; unto Cesar shalt thou go."

Now in the course of some days, 13 king <sup>1</sup> Agrippa and <sup>2</sup> Bernice came to Cesarea, to pay their respects to Festus; and as they continued there several days, Festus laid Paul's case before the king, saying, "There is a man left in 15 prison by Felix, against whom, when I was at Jerusalem, the chief priests and elders laid an information, requiring his condemnation. To whom I answered, that it is 16 not a custom with the Romans to gratify any man with the condemnation of another; but that the accused must have the accusers face to face, and have an opportunity of making his defence, concerning the crime laid to his charge. Accordingly they came hither, and 17 the day after, without loss of time, I sat on the judgment-seat, and ordered the man to be brought; against whom, his accusers, on 18 their appearance, brought no capital charge, as I expected; but 19 had against him some questions concerning their own religion, and concerning one Jesus, who had died, but was affirmed by Paul to be alive.

"Now because I was doubtful 20 about an enquiry into such matters, I asked, if he were willing

<sup>1</sup> Son of that Herod Agrippa who is mentioned xii. 1.

<sup>2</sup> Sister to king Agrippa, with whom she is said to have lived in a state of incest.

CHAP. XXVI. to go to Jerusalem, and there be tried for these things. But as Paul

21 appealed to be reserved for the determination of the august *emperor*, I commanded him to be kept until 22 I could send him to Cesar." Then Agrippa said to Festus, "I also could have liked to hear this man myself." "To-morrow," said he, "thou shalt hear him."

23 Accordingly, on the morrow, Agrippa and Bernice came with great pomp, and entered the judgment-hall with the commanders, and principal men of the city, when Festus gave orders for Paul to be brought. And Festus said,

24 "King Agrippa, and all ye that are here present, behold this *man*, against whom the whole multitude of the Jews applied to me both at Jerusalem, and here *also*, crying out that he ought not to live any 25 longer. But when I found that he had done nothing worthy of death, and he himself appealed to the august *emperor*, I determined to send 26 him thither, and as I have nothing certain to write to *our* sovereign, I have brought him forth before you, and especially before thee king Agrippa, that after examination I 27 may have something to write; for I think it foolish to send a prisoner, without signifying also the charges *laid* against him."

CHAP. XXVI. Upon this, Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and began his defence:

His defence.

2 "I think myself happy, king Agrippa, in making my defence before thee this day, against all the accusations of *the* Jews; especially as thou art acquainted with all the customs and questions which are among the Jews; wherefore, I beseech thee to hear me patiently.

Now as to my life; since my youth, which I spent from the first among mine own nation, at Jerusalem, all 4 these Jews, who were acquainted 5 with me many years ago, know, if they would own *it*, that after the strictest sect of our religion, I lived a Pharisee. And now I stand to 6 be judged for the hope of that promise, which God made to our fathers; which our twelve tribes, 7 serving God with earnestness day and night, hope to obtain. On account of this hope, king Agrippa, I am accused by the Jews. What! It is esteemed *then* among 8 you a thing incredible that God should raise the dead! And I indeed was of opinion once, that I ought to make great opposition to the name of Jesus of Nazareth, *who taught this doctrine from God*; and after procuring the authority of the chief priests, I shut up many of the saints in prison, and gave my vote against those who were put to death; and by 11 punishing them throughout the synagogues, I often compelled *them* to revile the name of Jesus; and through excessive rage against them, even to madness, I pursued *them* to foreign cities also.

"As I was going to Damascus 12 upon this business, with the authority and permission of the chief priests, at mid-day, as I was on the 13 road, I saw, O king! a light from heaven, above the brightness of the sun, shine around me, and my fellow-travellers. And after we had 14 all fallen to the earth, I heard a voice speaking unto me and saying, in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? It is hard for thee to kick against *goads*.' Then I said, 'Who art 15 thou, Sir?' and he said, 'I am Jesus,

<sup>2</sup> Of being raised from the dead.

<sup>3</sup> A manner of speaking taken from refractory oxen, who kick against the goads,

by which they are driven, and thus wound themselves more deeply.

CHAP. XXVI. whom thou persecutest; but arise, and stand upon thy feet; for I have

16 appeared unto thee for this purpose, to appoint thee a minister, and a witness of what thou hast seen, and of what I will show thee; and I will deliver thee from this people, and from the Gentiles, unto whom

17 I am now sending thee, to open their eyes, that *they* may turn from darkness unto light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among those that are sanctified by faith in me.

18 Wherefore, king Agrippa! I was not disobedient to the heavenly vision, but declared first to those in Damascus, and in Jerusalem, and through all the country of Judea; and *then* to the Gentiles, that they should repent, and turn to God by doing works worthy of repentance. Because of these things, the Jews, in a body, seized me in the temple, and were preparing to kill

22 me; but having obtained help from God, I continue to this day witnessing both to small and great, saying nothing but what the prophets and Moses spake of, as about

23 to come, that the Christ would suffer death, and would be the first to proclaim salvation to the people of the Jews, and to the Gentiles, by a resurrection from the dead."

24 Now whilst he was in this part of his defence, Festus said with a loud voice, "Paul thou art beside thyself; much learning hath made thee mad." But *Paul* said, "I am

25 not mad, most excellent Festus, but utter the words of truth and of

26 a sound mind: for these things are well understood by the king, before whom, for this reason, I speak with confidence; and I persuade myself that none of these things are unknown to him; for this affair

hath not been done in a corner. CHAP. XXVII. King Agrippa, believest thou the prophets? I know that thou believest *them*."

Then Agrippa said to Paul: 28 "Thou almost persuadest me to become a Christian." And Paul said, "I would to God, that not only thou, but all likewise who hear me this day, were both almost, and altogether, such as I am, except these bonds." And when 30 Paul had thus spoken, the king, and the governor, and Bernice, and those who were sitting with them, went aside, and conferred with each other, saying, "This man is 31 doing nothing worthy of death or of bonds." Then Agrippa said 32 unto Festus, "This man might have been set at liberty, if he had not appealed unto Cesar."

Now, when it was determined CHAP. XXVII. that we should sail to Italy, Paul and some other prisoners were delivered to a centurion of the Augustan band, named Julius; and having gone on board a ship of 2 Adramyttium, with a view of coasting by Asia, we bore away, with Aristarchus, a Macedonian of Thessalonica, in our company. And 3 the next day we reached <sup>a</sup> Sidon; and Julius treated Paul with much kindness, and gave him leave to go to his friends for refreshment. And we bore away thence, and 4 sailed under Cyprus, because the winds were contrary; and when 5 we had sailed over the sea of Cilicia, and Pamphylia, we came to Myra, a city of Lycia; and the 6 centurion finding there a ship of Alexandria bound for Italy; put us on board, and after sailing 7 slowly for many days, and having scarcely come over against Cnidus, the wind not suffering us, we sailed under Crete, by Salmone; and 8

<sup>a</sup> A cohort of the Augustan legion.

<sup>b</sup> For this and the other places men-

tioned in this chapter, the reader is requested to consult his map.

CHAP. XXVII. having passed by with difficulty, we came to a place called Fairhavens, near which was a city named Lasea.

9 Now, as much time had been spent, and sailing was become dangerous at this season (for the Jewish fast was now ended) Paul advised them, saying, "Sirs, I perceive that this voyage will be attended with damage, and great loss, not to the lading and the ship only, but to ourselves." But the centurion paid more regard to the pilot and the master of the ship, than to the advice of Paul. Now, this harbour of *Fairhavens*, being unfit to winter in, the greater part advised to bear away thence also, if by any means they might reach Phenice, to winter *there*, a haven of Crete lying toward the south-west and west.

10 ceive that this voyage will be attended with damage, and great loss, not to the lading and the ship only, but to ourselves." But the centurion paid more regard to the pilot and the master of the ship, than to the advice of Paul. Now, this harbour of *Fairhavens*, being unfit to winter in, the greater part advised to bear away thence also, if by any means they might reach Phenice, to winter *there*, a haven of Crete lying toward the south-west and west.

13 Accordingly, upon the springing up of a gentle south wind, supposing that they should obtain their purpose, they weighed anchor, and passed close by Crete. But not long after, a tempestuous wind, called Euroclydon, beat against them; so the ship being forced away with it, and unable to face the wind, we gave her up, and were driven along. Now as we ran under a little island called Claudia, we were scarcely able to make ourselves masters of the boat: but at last the sailors took her, and employed all in assisting to undergird the ship, and being afraid of striking on the quick sands, slackened sail, and thus were driven: but on the next day, the tempest continuing very violent, we began to lighten the ship; and on the third day, cast out with our own hands the lading of the ship. Then, as neither sun, nor stars had appeared for several days, and no small tempest lay upon us,

all hopes of safety at length failed us. CHAP. XXVII.

But after long abstinence, Paul stood up in the midst of them, and said, "Sirs, ye should have followed my advice, and not have loosed from Crete, to get this damage and loss; now, however, I exhort you to take courage: for there will be no loss of life among you, but of the ship only; for an angel of that God to whom I belong, and whom I serve, stood by me this very night, and said, 'Fear not, Paul! thou must be brought before Cesar; and behold! God hath graciously given thee the lives of all that are sailing with thee.' Wherefore, Sirs, be of good courage; for I trust God that it will be as I was told. However, we must be cast on a certain island."

So, on the fourteenth night, as we were driven backwards, and forwards in the Adriatic sea, about midnight, the sailors began to suspect that they were drawing near to some land, and upon sounding, found twenty fathoms depth of water, and sounding again soon after, found fifteen fathoms. Then, being afraid of falling upon rocks, they cast four anchors astern, and wished for day. Now, the sailors being desirous to quit the ship, and letting down the boat into the sea, under pretence of casting out anchors from the foreship, Paul said to the centurion, and to the soldiers, "Unless these stay in the ship, ye cannot be saved;" then the soldiers cut off the ropes of the boat, and let her go.

Now, while the day was coming on, Paul exhorted them all to take some nourishment, saying, "It is the fourteenth day of the tempest, during which ye have remained in suspense, almost without food: wherefore I exhort you to partake

<sup>1</sup> The day of atonement, in September. Lev. xvi. 29.

<sup>2</sup> With cables, or chains brought round, to prevent the sides from starting.

CHAP.  
XXVIII.

of food, for this concerns your safety ; and not a hair shall fall from the head of any among you."

35 So, when he had thus spoken, he took bread, and gave thanks to God in the presence of *them* all, and broke it, and began to eat :

36 then were all encouraged, and took 37 nourishment themselves. Now we were in the ship two hundred three score and sixteen persons.

38 And when they had satisfied themselves with food, they began to lighten the ship, by casting out the corn into the sea.

39 And when it was day, they knew not the land, but observed a bay with an even shore ; in which they resolved, if possible, to save the ship. So they cut away the an-

40 chors, and left them in the sea, and loosing the bands of the <sup>1</sup>rudders

at the same time, and hoisting up the main sail to the wind, they

41 made toward shore. But having reached a place, where two currents met, they ran the ship aground, and the fore part stuck fast, and remained immoveable, but the stern was broken with the violence of

42 the winds. Now it was the advice of the soldiers to kill the prisoners, lest any of them should swim away

43 and escape ; but the centurion wishing to preserve Paul, kept them from their purpose, and ordered those who could swim, to throw themselves first from *the vessel into the sea*, and get to land :

44 and the rest to *place themselves*, some on planks, and some on things belonging to the ship. And thus they all contrived to escape safe to land.

CHAP.  
XXVIII.

After they had *thus* escaped, they knew that the island was called

<sup>2</sup> Melita, and the barbarians showed us no common humanity, for they kindled a fire, and brought us all to it, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid it on the fire, a viper, driven out by the heat, fastened on his hand. Now, when the barbarians saw the viper hanging from his hand, they said to each other, " No doubt this man is a murderer ; and though he hath escaped from the sea, vengeance will not suffer him to live." But he shook off the viper into the fire, and felt no harm, while they were expecting that he was going to swell, or to fall down dead suddenly : after waiting, however, a good while, and seeing nothing amiss befall him, they changed their minds, and said that he was a god.

Now, in the neighbourhood of <sup>3</sup>that place, were possessions of the chief man of the island, whose name was Publius ; who received us, and entertained us kindly. And it happened that the father of Publius lay sick of a fever, and a bloody flux : into whose house Paul went, and prayed, and laid *his* hands on him, and cured him ; and upon this, others also in the island, who had diseases, came to *Paul*, and were cured ; and they showed us great respect, and when we set sail, put for us necessaries on board.

Now, after three months, we put to sea in a ship of Alexandria, that had wintered in the island, the sign of which *vessel* was <sup>4</sup>Castor and Pollux ; and having landed at Syracuse, we remained there *three* days, and thence we coasted round, and came to Rhegium ; and a day

CHAP.  
XXVIII.

They are kindly treated by the natives of Melita.

<sup>1</sup> Which had been fastened when the vessel was left to drive before the wind. These were now loosed in order to steer the ship. The ships of those times had usually two rudders.

<sup>2</sup> In the Adriatic sea, between Corcyra and Illyria.

<sup>3</sup> Imaginary sons of Jupiter, images of whom were fixed on the prow of the ship.

They got safe to Rome.

CHAP. XXVIII. after, a south wind sprang up, and we came on the second day to

14 Puteoli; where we found some brethren, and were desired to remain with them seven days, and then we  
15 went towards Rome. And when the brethren heard of us, they came thence to meet us as far as Appii Forum, and Three-taverns, at the sight of whom Paul thanked God,  
16 and took courage. And when we were come to Rome, the centurion delivered up the prisoners to the captain of the guard; but Paul was suffered to remain apart with a soldier, who guarded him.

He relates to the Jews the cause of his coming to Rome.  
17 Three days after, Paul called the principal men of the Jews together unto him, and when they were assembled, he said to them, "Brethren, though I have committed nothing against *my* people, or the customs of our fathers, yet I was delivered a prisoner from Jerusalem into the hands of the Romans;  
18 who, when they had examined me, would have released me, as there  
19 was no cause of death in me. But when the Jews spake against *this*, I was compelled to appeal unto Cesar; not as having any thing to accuse my nation of *before Cesar*.  
20 On this account, therefore, I have called you hither, that I might see, and talk with *you*; because for the hope of Israel I am bound with  
21 this chain." Then they said unto him, "Neither any letters that we have received from Judea concerning thee, nor any of the brethren who came hither, have related, or  
22 spoken any harm of thee; but we desire to hear from thee what thou thinkest; for as to this <sup>1</sup> sect we

know that it is every where spoken against. CHAP. XXVIII.

Accordingly, on a day which 23 they had appointed with him, many came to him at his lodgings; to whom he expounded, with much earnestness of declaration, the kingdom of God; endeavouring to convince them concerning Jesus, both by the law of Moses, and the prophets, from morning until evening: and some were convinced by 24 his words, but others disbelieved. So when they agreed not among 25 themselves, they departed, after Paul had said one thing more, "Well did the holy spirit speak by Isaiah the prophet, concerning your fathers, saying, 'Go to this people 26 and say, Ye will hear plainly, but not understand, and see clearly, but not perceive: for the heart of 27 this people is become gross, and their ears are dull of hearing, and their eyes have they closed; so as not to see with their eyes, nor hear with their ears, and understand with their heart, and turn that I may heal them.' Be it known 28 therefore unto you, that the salvation of God is sent to the Gentiles, and they will listen to it." And 29 when he had thus spoken, the Jews went away, debating much among themselves.

Now, Paul continued two whole 30 years in his own hired house, and Yet he preacheth there two years. gladly received all who came to him, preaching the kingdom of God, and teaching those things 31 which concern the Lord Jesus Christ, with all freedom of speech, and without hindrance.

<sup>1</sup> The Christians.

## ST. PAUL'S EPISTLE TO THE ROMANS.

CHAP. I. **PAUL**, a servant of Jesus Christ, called to be an apostle, separated for the gospel of God, which he promised aforetime by his prophets in the holy scriptures, *even the gospel* concerning his son, who was of *the* race of David, according to the flesh, *but* proved to be the son of God by *the* holy spirit, through a miraculous resurrection from the dead, even Jesus Christ our Lord; from whom I received the favour of an apostleship for *preaching* obedience to the faith among all the Gentiles, for the sake of spreading his name; among which *Gentiles* ye also have been called unto Jesus Christ: To all the beloved *brethren* in Rome, called and made holy of God, favour be unto you, and peace from God our Father, and our Lord Jesus Christ.

8 In the first place, I thank my God <sup>e fame his con- f's faith, subject oy and nkful- s to the ale,</sup> through Jesus Christ, on account of you all, that your faith is spoken of in all the <sup>world.</sup> For God is my witness, whom I serve with my whole spirit in the gospel of his son; that I make mention of you without ceasing in my prayers, requesting that I may by some means, at length, through the will of God, enjoy an opportunity of coming to you; for I long to see

you, that I may impart unto you some spiritual gift for your establishment, and for our mutual comfort among you from the faith of each other; *even* from your faith and mine.

Now, I wish you to know, brethren, that I have been hindered hitherto, when I had often purposed to come unto you, that I might reap some fruit among you also, as among the other Gentiles. I am a debtor both to Greeks and Barbarians, both to *the* learned and unlearned: so that I am ready to preach the gospel to you at Rome also; for I am not ashamed of the gospel, for it is the power of God, for the salvation of every one that believeth *it*, to the Jew first, and also to the Greek; for thereby is revealed God's method of justification, from *first embracing the* faith of the gospel, and then living agreeably to *that* faith, as it is written, "The just by faith shall live." And severe punishment is denounced from heaven against all ungodliness, and unrighteousness of men, who hinder the truth by their wickedness, and show not in their conduct that knowledge of God, which is displayed to them by God himself.

For from the creation of the

<sup>1</sup> This epistle was written from Corinth, the capital city of Achaia in Greece, A. D. 58, in the early part of the year, and is addressed to the Jewish and Gentile converts to Christianity in Rome. The principal design of the epistle is, to persuade the Romans to a steady perseverance in the profession of Christianity, by convincing them that God is the God of the Gentiles, as well as of the Jews; and that under the gospel there is no difference between Jews and Gentiles. The argumentative part of the

epistle, reaches to the twelfth chapter, from which to the end, the apostle proceeds to enforce that disposition, and those duties which are suitable to the Christian profession.

<sup>2</sup> By reason of Jesus Christ, for the blessings of whose gospel every one ought to be most thankful to God.

<sup>3</sup> The Christian world, or among all believers in Christ.

<sup>4</sup> By faith, is here meant a belief of the gospel, or a persuasion that Jesus was the Christ.

CHAP. II. world, the invisible properties of him, even his eternal power and godhead, are clearly manifest, being understood by the things which are made. So that men are without excuse, because when they knew God, they glorified him not as

21 God, nor gave him thanks, but became vain in their reasoning, and their inconsiderate heart was darkened; professing to be wise they became fools, and changed the glory of the incorruptible God into an image, made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Therefore, God on his part gave them up to uncleanness, through the lusts of their hearts, to dishonour their bodies with each other, because they changed the true into a

25 false God, and paid religious reverence and service to the creature, and not to the Creator, who is

26 blessed for evermore! - For this cause *I say* God gave them up to

28 vile passions. And as they did not approve of retaining God in *their* knowledge, God gave them up to

29 an undiscerning mind; so that they committed the *greatest* crimes, and abounded in all unrighteousness, wickedness, extortion, malice; and were full of envy, murder, strife, deceit, malignity; *they*

30 *were* whisperers, slanderers, haters of God, injurious, proud, boastful, devisers of mischief, disobedient to

31 parents; without consideration, morose, without natural affection,

32 implacable, without pity: who knowing the righteous appointment of God, that they who commit such things, are worthy of death, not only commit them, but approve *them* in others also.

CHAP. II. Therefore, thou art inexcusable, O man! whosoever thou art, that judgest, *if thou art equally guilty*: for by judging the other, thou condemnest thyself; because thou, who judgest doest the same things. Now we know that the judgment of God

will be without distinction upon them who commit such things; and thinkest thou this, O man! that 3 judgest those who do such things, and doest them *thyself*, that thou wilt escape the judgment of God? or dost thou despise *him* for his 4 abundant gentleness and patience, and forbearance; not considering that this gentleness of God should lead thee to repentance? And lay- 5 est thou up in store for thyself, through thy hard and impenitent heart, punishment against the day of punishment, and of *the* display of the righteous sentence of God? who will render to every one ac- 6 cording to his works: everlasting 7 life to them who by a patient continuance in well doing seek for glory and honour, and incorruption; but to them that oppose and dis- 8 obey the truth, and devote themselves to unrighteousness, *he will render* indignation and punishment, tribulation and distress, *even* 9 upon every soul of man that continueth to do evil, whether Jew or Gentile; but glory, honour, and 10 peace, to every one that doeth good, whether Jew or Gentile; for there 11 is no respect of persons with God.

For as many as have sinned without a *written* law, will be sentenced to death without such a law; and whoever have sinned under a law, they will be condemned by a law, in *the* day when God will judge the secrets of men by Jesus Christ, according to my gospel. For not the 13 mere hearers of any law will be righteous before God, but the practisers of the law will be justified; for when nations, born without a 14 law, perform the commandments of the law, though they have no law, they are a law unto themselves, as they show the efficacy of the law to be written on their hearts; their conscience bearing testimony 15 with them, and their reasonings between themselves, accusing or excusing one another.

CHAP. II.

will be without distinction upon them who commit such things; and thinkest thou this, O man! that 3 judgest those who do such things, and doest them *thyself*, that thou wilt escape the judgment of God? or dost thou despise *him* for his 4 abundant gentleness and patience, and forbearance; not considering that this gentleness of God should lead thee to repentance? And lay- 5 est thou up in store for thyself, through thy hard and impenitent heart, punishment against the day of punishment, and of *the* display of the righteous sentence of God? who will render to every one ac- 6 cording to his works: everlasting 7 life to them who by a patient continuance in well doing seek for glory and honour, and incorruption; but to them that oppose and dis- 8 obey the truth, and devote themselves to unrighteousness, *he will render* indignation and punishment, tribulation and distress, *even* 9 upon every soul of man that continueth to do evil, whether Jew or Gentile; but glory, honour, and 10 peace, to every one that doeth good, whether Jew or Gentile; for there 11 is no respect of persons with God.

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CHAP. II. All the bad will be punished without respect of persons.

Men will be judged according to the advantages they possess.

CHAP.  
II.

Jews as  
well as  
Gentiles.

Behold! thou callest thyself a Jew, and retest on the law, and gloriest in God, and knowest his will, and art taught to distinguish the excellencies of the law; and 19 takest upon thyself to be a guide of the blind, a light to them that are in darkness, an instructor of the ignorant, a teacher of babes; as 20 possessing the <sup>1</sup> form of knowledge and truth in the law: dost thou 21 then, who teachest another, neglect to teach thyself? Dost thou, who preachest against stealing, 22 thyself steal? Dost thou who forbiddest adultery, commit adultery thyself? Dost thou abhor idols, and yet *profanely* rob the temple? 23 Dost thou glory in the law, and by the transgression of the law dishonour God? for the name of God is evil spoken of among the Gentiles, as it is written.

25 For truly circumcision is of use, if thou perform *the* law; but if thou be a transgressor of *the* law, thy circumcision is no better than uncircumcision; if therefore the 26 uncircumcised man keep the righteous precepts of the law, will not his uncircumcision be regarded as 27 circumcision? and will not he, who is born to uncircumcision, if he fulfil the law, condemn thee, who hast a written rule of circumcision, and yet transgressest *thy* 28 law? For he is not a Jew, who is one outwardly; neither *is that* circumcision which is outward in the 29 flesh; but *he is a Jew*, who *is* one inwardly, and *that is genuine circumcision which is* a circumcision of the heart, in the mind, not in precept *only*: whose praise is not from men but from God.

isaiah,  
ii 5-1  
ezek.  
xxvi. 20.

Circumci-  
on of no  
vail with-  
out obedi-  
ence.

No man will be justified in the sight of God, by the works of any law *under which he has been heretofore put, for so far from performing the works of it, he has gained only* a conviction of his sin; but now, independently of any former law, God's *method of* justification is manifested; being attested by the law and the prophets; even God's *method of* justification through faith in Jesus Christ, to all believers (for there is no distinction, inasmuch as all have sinned, and come short of that glory which God designed for them), being justified of free bounty, *even* by his favour, through the deliverance which is by Christ Jesus; whom God hath set forth *to be* a mercy-seat through <sup>2</sup> faith in his blood, for the remission of former sins, by means of the forbearance of God, to show his mercy at this time, 26 by the gracious justification of the believer in Jesus.

CHAP.  
III.

Free offer  
of pardon  
to all who  
embrace,  
and obey  
the gospel.

Where then is the boasting of the Jew? It is excluded. By what law? A law of works? Nay; but by a law of faith, *which deals with all, both Jews and Gentiles alike*: for we conclude that man is justified by faith, without the works of any former law. Is God the God of the Jews only? is he not of the Gentiles also? inasmuch as one is the God of *all*, who will justify the circumcised by faith, and the uncircumcised through the same faith. Do we then destroy law by this faith? By no means, we rather <sup>3</sup> establish law.

CHAP.  
V.

Therefore being justified by faith, we are at peace with God through our Lord Jesus Christ, through

<sup>1</sup> The draught or outline.

<sup>2</sup> Or believing him to be the Christ who died and rose again, which belief was the condition of persons being acknowledged Christians, and obtaining a pardon of all

past sins.

<sup>3</sup> That is, we urge the necessity of obedience to all the laws of the gospel, after admission into its privileges.

CHAP. VI. *faith in whom we have access also* into this gracious gospel, wherein we stand; and we boast in our hope of the glory of God. (And not only *so*, but we boast also in afflictions, knowing that affliction 4 worketh patience, and patience 5 <sup>1</sup> proof, and proof, hope. And hope will not disappoint us, *an earnest of which is*, that the love of God has been poured out into our hearts by a holy spirit, which is 6 given us.) For though we were weak *in goodness*, Christ died at an appointed time, for the benefit 7 of the <sup>2</sup> ungodly. Now, scarcely will any one die for a righteous man, (though indeed some may possibly venture even to die for a good man *who has conferred very great favours upon them*); but 8 God displayeth his love for us, in that Christ died for us, while we 9 were yet sinners; much more, therefore, having been justified by *faith in him who shed his blood for us*, we shall be saved through 10 him from punishment. For if, when we were enemies, we were reconciled to God by *faith in the death* of his son, how much more, after reconciliation shall we be saved by 11 his <sup>3</sup> life. Moreover we boast also in God through our Lord Jesus Christ, by *faith in whom we have now received this reconciliation*.

20 Now, by the <sup>4</sup> coming in of a law, sin abounded, but where sin abounded, favour did much more abound, that as sin reigned so also favour might reign by justification unto eternal life, through Jesus Christ our Lord.

CHAP. VI. What shall we say then? Shall we continue in sin, that favour may

abound? By no means: how shall we who have died to sin, *by vowing to renounce it*, live any longer therein? Do ye not know then, that as many of us as were baptized unto Jesus Christ, were baptized unto his death. By this baptism, therefore, unto his death we were buried with him; that as Christ was raised from the dead by the power of the Father, so we also should walk in newness of life. Since then we have conformed to the likeness of his death, *let us conform to the likeness of his resurrection also*; considering this, that our <sup>5</sup> old man hath been crucified with him, that the sinful body might be destroyed, and we no longer be slaves to sin; for as he who is dead, is set free 7 from sin, *so should we be, as having died to sin*. But, if we have 8 died with Christ, we are persuaded that we shall also live with him: knowing that Christ being raised 9 from the dead, dieth no more; death hath no more dominion over him; for when he died, he died with regard to sin once, but in that he liveth, he liveth with regard to God; in like manner reckon ye 11 yourselves to be *once and for ever* dead indeed with regard to sin, but alive with regard to God, through *your obedience to the gospel of Jesus Christ our Lord*.

Let not sin therefore reign in 12 your mortal bodies, that ye should obey it, nor yield your members to sin for instruments of unrighteousness, but give up yourselves to God, 13 as those that are alive from the dead, and your members *also for* instruments of righteousness unto God; for sin must not have dominion 14

<sup>1</sup> Of our real sincerity.

<sup>2</sup> Who being induced by the example of Christ, which he set both in life, and at death, and by the promises of that gospel which he ratified by his blood, to turn from their evil ways, may become truly blessed.

<sup>3</sup> By believing in his return to life.

<sup>4</sup> The law of Moses was adapted to the exigencies of the Hebrews, but was not an essential part of the divine dispensations, the Abrahamic covenant, not requiring such a ritual, but the introduction of a perfect law.

<sup>5</sup> Our former corrupt state of mind.

Those under the law had the first offer of the gospel.

CHAP. VI. God's favour no encouragement to sin;

but to the utter renunciation of it;

CHAP. VIII. over you ; for ye are not under law, but under a covenant of <sup>1</sup> favour.

15 What then, shall we sin because we are not under the law, but under a covenant of favour? By no means. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom

16 ye obey ; whether of sin unto death, or of obedience unto justification ;

17 but thanks be to God, that *though* ye were the servants of sin, ye are become obedient from the heart to a form of doctrine unto which ye

18 were transferred ; and have left the service of sin to become the ser-

19 vants of righteousness ; (I speak in the *familiar language* of men, because of the weakness of your <sup>2</sup> flesh): for *to continue the same method of speaking*, as ye have yielded your members servants of uncleanness to iniquity, so now ye have made your members servants

20 of righteousness unto holiness. For when ye were the servants of sin, ye were free with regard to righte-

21 ousness. Now, what fruit had ye from those things at that time, of which ye are now ashamed? for the

22 end of those things is death. But, now ye have been made free from the service of sin, and are become

23 servants to God, ye have your fruit unto holiness, and the end everlasting life ; for the wages of sin

*will be* <sup>3</sup> death, but the gracious gift of God *will be* everlasting life through Jesus Christ our Lord.

CHAP. VIII. There is, therefore, now no condemnation to them that are in

Blessedness of a Christian temper, in promoting holiness in this life ;

Christ Jesus ; for the spiritual law of life hath made me free from the <sup>4</sup> law of sin and death. For what the law could not do, because it was weak through the flesh, God *hath done*, *who by* sending his own son on ac-

count of sin, in the likeness of a sinful body, condemned sin by that body *which was preserved holy and undefiled* ; that the righteous <sup>5</sup> precepts of the law may be fully performed by us, who walk not after *the flesh*, but after the spirit ; *and this righteousness cannot be* <sup>6</sup> fulfilled in others, for they of the flesh, mind the things of the flesh ; and they of the spirit, the things of the spirit ; for to be carnally minded is death, but to be spiritually minded is life and peace : because <sup>7</sup> the inclinations of the flesh are at enmity with God, since they do not submit themselves to the law of God ; nor indeed can they ; so that <sup>8</sup> they of the flesh cannot please God. However, ye are not of the flesh, but <sup>9</sup> of the spirit ; in as much as the spirit of God dwelleth in you. But if any one hath not the spirit of God, he is none of his. But if Christ be <sup>10</sup> in you, the body is dead as to sin, but the spirit is life as to righteousness. Now, if the spirit of him <sup>11</sup> who raised Jesus from the dead, dwell in you, he who raised Christ from the dead will also give life to your mortal bodies, through his spirit that dwelleth in you.

So then, brethren, we are not <sup>12</sup> debtors to the flesh, to live after the flesh ; for if ye live after the flesh, <sup>13</sup> ye must die *hereafter* : but if ye mortify the deeds of the body by the spirit, ye will live ; for as many as are led by the spirit of God, these are the sons of God : for ye <sup>14</sup> have not received again the spirit of bondage, *as at Mount Sinai*, unto fear, but a spirit of adoption, by which we cry out *unto God, O my Father*. This very spirit beareth <sup>15</sup> testimony with our spirit, that we are children of God ; but if children,

<sup>1</sup> And therefore bound by stronger ties of gratitude, to be obedient.

<sup>2</sup> Your carnal, unenlightened minds.

<sup>3</sup> Future punishment.

<sup>4</sup> The law of Moses, which from the difficulty of obeying it, occasioned sin, and threatened death as the penalty.

CHAP. then heirs ; heirs of God, and joint  
VIII. heirs with Christ ; if we suffer with  
17 him, so as to be glorified with him  
also.

Present  
persecu-  
tions, no  
objection  
to our be-  
ing sons  
and heirs  
of God.  
18 Now, I look upon the suffer-  
ings of this present time, as of no  
consequence with respect to the  
glory that is going to be display-  
ed to us. For the creation is look-  
ing out with an anxious expecta-  
tion for this <sup>1</sup> discovery to the sons

20 of God ; for though the creation  
hath become subject to vanity, (not  
willingly, but through <sup>2</sup> him who

21 subjected it) it is in hope, that this  
very creation will be set free from  
this bondage of corruption by the  
glorious liberty of the children of

22 God ; for we know that the whole  
creation groaneth, and travaileth in

23 pain until now ; nay, not only so,  
but we too, who have received the  
first fruits of the spirit, even we our-  
selves groan within ourselves, look-  
ing for our adoption, even the red-  
emption of our body *from cor-*

24 *ruption* ; for we are saved in hope  
*only* : but hope which is attained  
is not hope : for how can a man  
hope for what he hath attained ?

25 So then, as we can hope *only* for  
what we have not attained, let us  
wait with patience.

The bless-  
ings of the  
gospel  
meant only  
for the well  
disposed ;  
28 Now, we know that all things  
work together for good, to those  
who love God, who are called ac-  
cording to his purpose of *admitting*  
*all mankind into the Christian co-*  
*venant*. For those whom he fore-

29 knew *to be sincere and well dis-*  
*posed*, he foreordained also to be  
conformed to the resemblance of  
his son, that *this son* might be a

30 first-born of many brethren ; more-  
over those whom he foreordained,  
he also called *by the preachers of*  
*the gospel*, and those whom he

called, he also justified *by pardon-*  
*ing all their past offences* ; and  
those whom he justified, he hath *in*  
*purpose* glorified also.

What shall we say then to these 31  
things ? If God be for us, who  
*shall be* against us ? He who spar-  
ed not his own son, but *permitted*  
*him to be* delivered up for us all,  
how will he ~~not~~ also with him free-  
ly give us all things ? Shall any 33

one bring an accusation against the  
chosen people of God ? God will  
acquit them. *Shall* any condemn 34

them ? Christ hath died *for us*, or  
rather hath been raised again ; he is  
also at the right hand of God ; he  
manageth our concerns for us, *by*  
*the spirit which he hath poured*

*upon us*. Who shall separate us 35  
from the love of Christ ? *Shall*  
tribulation, or imprisonment, or  
persecution, or famine, or naked-

ness, or danger of the sword ? (As  
it is written, " For thy sake we 36  
are killed all the day long : we are  
accounted as sheep for the slaugh-

ter.") Nay, in all these things we 37  
are more than conquerors through  
God that loved us, For I am per- 38

sued that neither *fear of death*,  
nor *desire of life*, nor angels, nor  
principalities, nor *any of the pow-*  
*ers of this world*, nor things pre-

sent, nor things to come, nor 39  
*height of prosperity*, nor *depth of*  
*adversity*, nor any other thing will  
be able to separate us from the <sup>3</sup> love

of God, in Jesus Christ our Lord.

I say then, hath God wholly re-  
jected his own people ? By no  
means. Have they stumbled so as  
to fall *irrecoverably* ? By no means :

but by their stumbling, salvation is  
come to the Gentiles, to provoke  
Israel to jealousy. Now, if their 12  
stumbling be an advantage to the

CHAP.  
XI.

whom no-  
thing shall  
deter from  
their duty.

Psalm  
xliv. 22.

CHAP.  
XI.

Temporary  
apostasy of  
the Jews.

<sup>1</sup> Such a manifestation of a future state of  
glory as is worthy of the sons of God.

<sup>2</sup> God, who in his unsearchable wisdom  
so appointed it.

<sup>3</sup> That love which we have for God, in  
consideration of his great goodness in the re-  
ligion of Christ.

CHAP. world, and their loss a gain to the  
 XI. Gentiles, how much more *will* their  
 13 future full conversion be. (For I  
 speak to you, Gentiles: *and* in-  
 deed as I am the apostle of the  
 14 Gentiles, I honour my ministry; if  
 by any means I may provoke my  
*Jewish* brethren to jealousy, and  
 15 save some of them.) For if the re-  
 jection of them be the reconcilia-  
 tion of the world, what will the  
 acceptance *of them be*, but life  
 16 from the dead? Now, if the <sup>1</sup> first  
 fruits *be* holy, so likewise is the  
<sup>2</sup> lump; and if the root be holy, so  
 17 are the branches. And if some of  
 the branches have been broken off,  
 and thou, a wild olive, hast been  
 grafted in, and become a partaker  
 of the root and fatness of the olive  
 18 tree, boast not over these branch-  
 es; for though thou *shouldst* boast  
 over them, thou bearest not the  
 root, but the root thee.  
 19 Thou wilt say then, "The  
 branches were broken off, that I  
 might be grafted on. Well: they  
 were broken off for their want of  
 faith, and thou standest by *thy*  
 faith. Be not high-minded, but  
 21 afraid. For if God spared not the  
 natural branches, perhaps he will  
 22 not spare thee: Behold, there-  
 fore, the kindness and severity of  
 God: towards those who fell, severe-  
 rity; but kindness towards thee, if  
 thou persevere under that kind-  
 ness; otherwise thou also wilt be  
 cut off.  
 23 And they also, if they *continue*  
 not in unbelief, will be grafted in; for  
 God is able to graft them in again;  
 for if thou wert cut out of thy na-  
 tural wild olive tree, and hast been  
 24 grafted against thy nature, into a  
 good olive tree, how much more

may these natural *branches* be CHAP.  
 grafted into their own olive tree. XI.  
 For I wish you to understand, bre- 25  
 thren, this hitherto hidden truth,  
 lest ye be wise in your own con-  
 ceits, that blindness hath happen-  
 ed to part of Israel, *but will con-*  
*tinue only* until the fulness of the  
 Gentiles be come in; and then all 26  
 Israel will be <sup>3</sup> saved, as it is writ-  
 ten, "The deliverer will come out  
 of Sion, and turn away ungodliness  
 from Jacob." "And this is my  
 covenant with them, when I take 27  
 away their sins." So then as to 28  
 the gospel, *the Israelites are in the*  
*condition of* enemies <sup>4</sup> for your  
 sakes; but as to the choice of God  
*are* beloved for their fathers' sakes,  
 because the kindness of God to 29  
*them* and *their calling by him* are  
 not repented of. For as ye also were 30  
 once disobedient to God, but have  
 now obtained mercy during their  
 disobedience, so have they now dis- 31  
 obeyed the mercy shown to you,  
 and will hereafter obtain mercy.  
 For God hath, *in the course of his* 32  
*dispensations to mankind, suffered*  
*all, both Jews and Gentiles, to*  
*be alike included in unbelief, that*  
*he may have mercy upon all, in*  
*their conversion to Christianity.*

O! the deep riches of wisdom 33  
 and knowledge, *that are* in God! Inscruta-  
 How unsearchable are his determi- bility of  
 nations, and his ways not to be the divine  
 traced out! for who hath known 34  
 the mind of the Lord? or who  
 hath been his counsellor? And who 35  
 hath given him first, so as to receive  
 only a <sup>5</sup> recompence in return?  
 For of him as *the source of all be-* 36  
*ing, and through him as the origi-*  
*nal cause of all things, and to him*  
*as subservient to his will, are all*

<sup>1</sup> The venerable pious ancestors of the Jews.

<sup>2</sup> The whole bread of the land was consecrated by offering the first of the dough to God. Numb. xv. 20, 21.

<sup>3</sup> Converted to Christianity.

<sup>4</sup> For your benefit, or so as that you reap the benefit of becoming Christians sooner than if the Jews' had not rejected it.

<sup>5</sup> What he has a right to.

Gentiles  
 must not  
 triumph  
 over the  
 Jews;

who will  
 one day be  
 converted  
 to Christi-  
 anity.

Inscruta-  
 bility of  
 the divine  
 councils.

CHAP. XI. things. To him be glory for ever. Amen.

CHAP. XII. I beseech you therefore, brethren, by the mercies of God, to present your bodies for a living sacrifice, holy, well pleasing to God; that religious service of reason which ye owe. And conform not  
 2 yourselves to the present manners, but transform yourselves by the renewal of your mind, that ye may show in yourselves what is that good, and acceptable, and perfect will of God.

3 For by the authority which hath been graciously given unto me, I charge every one among you not to think of himself more highly than he ought to think, but to think with sober mindedness, as God hath distributed to each his measure of  
 4 spiritual gifts: for as we have many members in one body, but all these members have not the same  
 5 office; so we, though many, are but one body in Christ, and all of us severally fellow-members there-  
 6 of. And as we have different gifts according to the favour shown unto us, if our gift be to explain the scripture, let it be exercised agree-  
 7 ably to the measure of it; if it be a ministering to others, let us attend to this ministry: let the  
 8 teacher attend to his teaching, he that exhorteth, to his exhortation; let him that bestoweth, bestow liberally; him, that ruleth, rule with diligence; him that showeth mercy, show it with cheerfulness.

9 Let your love be without dissimulation, abhor evil, cleave to that which is good; let your affection for each other be the fondness of  
 10 a brother; strive to be more forward than each other in mutual re-  
 11 spect; not slothful in matters of serious concern, of an active mind,

using opportunity wisely, rejoicing in hope, patient in tribulation, constant in prayer, sharing the neces- 13  
 sities of the saints, seeking occasions of hospitality to the poor and friendless. Give good words to 14  
 them who rail at you; give good words, and curse not. Rejoice 15  
 with the joyful, and weep with them that weep, having the same dispositions to each other. Set not your 16  
 mind on high things, but be guided by humility. Be not wise in your 17  
 own conceits. Render no one evil for evil. Attend, if ye can, to what is honourable in the sight of all men. As much as lieth in you, be 18  
 at peace with all men. Beloved, 19  
 avenge not yourselves, but give way to the anger of another; for it is written, "Vengeance belongeth  
 unto me, I will repay, saith the Lord." Therefore, if thy enemy 20  
 be hungry, give him food, if he be thirsty, give him drink; for by doing thus, thou mayest heap coals of fire on his head, and melt him  
 down to kindness. Be not over- 21  
 come by evil, but overcome evil with good.

Let every man submit himself to the supreme powers; for as there is no power but from God, these powers are appointed by God. Who-  
 soever therefore setteth himself against the power, he opposeth the  
 appointment of God; and such opposers will bring merited punishment upon themselves. For rulers 3  
 are not a terror to good works, but to evil. Dost thou wish therefore not to be afraid of their power? Do what is right, and thou wilt have praise from it; for a ruler is 4  
 a minister of God to thee for good; but if thou do evil, be afraid, because he beareth not the sword in vain; but is an avenging minister

God's goodness should lead us to obey him.

Every one should attend properly to the peculiar duties of his station.

Deut. xxxii. 35

CHAP. XIII.

Duties of governors and the governed.

Enumeration of various Christian duties.

<sup>2</sup> As they are manifestly for the good of mankind, they may fairly be supposed to be agreeable to the will of God.

<sup>3</sup> Opposition to the civil power, and to the abuse of it, are two very different things; the former is here forbidden.

CHAP. XIII. of God for the punishment of every wicked person ; wherefore it is necessary that ye submit yourselves, not only because of punishment, but even for conscience sake. And for the same reason, ye pay tribute also, for they who attend to this business are public servants of God.

7 Render, therefore, to all their dues ; tribute, to whom tribute is due, custom to whom custom, reverence to whom reverence, honour to whom honour is due.

Love will ensure the right performance of all duties.

8 Owe no one any thing but mutual love ; for he who loveth his neighbour hath fulfilled *an important branch of the law*. For these commandments, "Thou shalt not commit adultery," "Thou shalt not do murder," "Thou shalt not steal," "Thou shalt not bear false witness," and every other *such* commandment, is comprehended in this precept, "Thou shalt love thy neighbour as thyself." As love then doeth no ill to its neighbour, it is the fulfilling of the law, *relating to our fellow creatures*.

The gospel affords the strongest motives to holiness.

11 And *we should do this* considering the season, that it is now time to arise from sleep, for our deliverance *from the present world* is nearer than we first believed.

12 The night is far spent, and the day is at hand ; let us lay aside therefore the works of darkness, and put upon us the garments of light. Let us walk orderly, as in the day-time ; not in revellings and drunkenness, not in wantonness and impurities, not in strife and envying ; but put on yourselves the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts of it.

CHAP. XV.

Whatsoever things were written aforetime for our instruction, *they*

were written that we, through submission to the exhortation of those scriptures, might have hope. Now may the divine author of this submission and this exhortation, grant, that ye may be so disposed to each other, after the example of Jesus Christ, that with one mind and one mouth, ye may glorify the God and Father of our Lord Jesus Christ.

CHAP. XV.

Exhortation to unity.

And I myself am also persuaded : of you, my brethren, that ye are even of yourselves full of goodness, filled with all knowledge, able also to admonish one another. Nevertheless, brethren, by way of reminding you, I have written to you rather freely upon some points, through the authority given me by God, in making me a public servant of Jesus Christ unto the Gentiles, a ministering priest of this gospel of God, that the offering of the Gentiles may be acceptable, sanctified by holiness of spirit. I have, therefore, cause of boasting in Christ Jesus towards God ; for I will only presume to speak of what Christ hath done through me, for the conviction of the Gentiles, by word and deed, by mighty signs and wonders, by a powerful display of the spirit of God ; so that from Jerusalem, and round about even to Illyricum, I have fully preached the gospel of Christ. So ambitious have I been in publishing the gospel ; not where the name of Christ had already reached, lest I should build upon the foundation of another, but as it is written, "They who have not been told of him shall see, and they who have not heard shall understand."

Therefore, though I have been

1 A tax levied on merchandize.  
2 Not even in omitting to do him the kind offices which are in our power.  
3 The dark state of this world, in which

the good and the bad are promiscuously blended together.  
4 A country on the eastern coast of the Adriatic sea.

CHAP. often hindered from coming to  
XV. you, yet now, as I have no further  
expresses his desire business in these parts, and have  
of visiting been desirous of coming to you  
the Chris- these many years, I will come to  
tians at you whenever I go to Spain; for  
Rome, I hope to see you as I pass on, and  
24 to be set forwards by you on my  
journey, when I have been in some  
measure satisfied with your com-  
25 pany. But now I am going to Je-  
rusalem on a service to the saints;  
26 for Macedonia and Achaia have  
been pleased to make a contribu-  
tion for the poor saints in Jerusa-  
27 lem: and it is well that they have  
so pleased; for they are indeed  
debtors to these Jews; because if  
the Gentiles have shared their spi-  
ritual *gifts*, they ought in return,  
to minister unto them these worldly  
28 *gifts*. When, therefore, I have  
finished this *business*, and have con-  
signed to them this fruit of *love*, I  
will come by you into Spain.

29 Now I am sure, that when I  
come to you, I shall come with the  
full blessing of the gospel of Christ;  
and en- treats their prayers for him.  
so I beseech you, brethren, by our  
30 Lord Jesus Christ, and by the love,  
*which is the fruit* of the spirit, to

strive together with me by prayers CHAP.  
to God on my behalf; that I may XV.  
be delivered from the unbelievers 31  
in Judea, and that this service of  
mine may be acceptable to the  
saints, that I may come to you with 32  
joy, and may be refreshed together  
with you. Now the God of peace 33  
be with you all. Amen.

Now I beseech you, brethren, to CHAP.  
mark those who cause divisions, XVI.  
and lay stumbling-blocks *in the*  
*way of others*, contrary to the doc- He con-  
trine which ye have learned, and cludes with  
avoid them; for such men are not a few cau-  
servants of our Lord Jesus Christ, tions and  
but of their own appetites, and his bles-  
sing.  
kind words and fair speeches, de-  
ceive the hearts of the innocent.  
*And I exhort you with greater*  
*confidence*, for your obedience is 19  
come abroad, *so as to be known* to  
all: I rejoice therefore in you on  
this account, and wish you to be  
wise concerning that which is good,  
and uncorrupt, concerning evil;  
and the God of peace will quickly 20  
trample \* Satan under your feet.  
The favour of our Lord Jesus  
Christ be with you. Amen.

\* Or God will remove every adversary that opposes you.

## ST. PAUL'S FIRST EPISTLE TO THE CORINTHIANS.

CHAP. I. **P**AUL, called *to be* an apostle of Jesus Christ, by the will of God, and Sosthenes *our* brother, to the church of God, which is at Corinth, to those who have been  
 2 sanctified in Christ Jesus, and called to be saints, to all in every place who take upon themselves the name of our Lord Jesus Christ, their *Lord* indeed as well as our's ;  
 3 favour be unto you, and peace, from God our Father, and *our* Lord Jesus Christ.  
 4 I thank my God always concerning you, for the favour of God, which hath been shown you in Christ Jesus, because in him ye are become rich in every thing, in all <sup>1</sup>utterance and all <sup>2</sup>knowledge, according to the strong proof of *the divine commission* of Christ among you, so that ye are come short of  
 7 no gift, whilst ye are waiting for the manifestation of our Lord Jesus  
 9 Christ. God, by whom ye were called into a fellowship with his son Jesus Christ our Lord, will keep  
 8 his word : and will also establish you blameless unto the end, unto the day of our Lord Jesus Christ.

for whose enjoyment of the blessings of the gospel the apostle expresses gratitude to God.

<sup>1</sup> The main design of the apostle in this epistle, which was written from Ephesus, in the early part of A. D. 56, is to support his own authority, dignity, and credit, with the sound part of the church ; to vindicate himself from the calumnies of the opposite party, to lessen the credit of the chief and leading men in it, by intimating their defects and failings ; and showing how little cause they had of glorying or being glorified in. By thus withdrawing the party from the admiration and esteem of their leaders, he hoped to break the faction, and putting an end to the division, re-unite them with the uncorrupted part of the church, that they might all

Now I beseech you, brethren, CHAP. I. by the name of our Lord Jesus Christ, that ye all <sup>4</sup>speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind, and in the same purpose ; for it hath been signified to 11 me concerning you, my brethren, by the family of Chloe, that there are contentions among you. Now 12 I mean this, that each of you says, ' I am of Paul, but ' I of Apollos, ' <sup>5</sup>but I of Cephas, ' ' but I of Christ. ' Is Christ then divided ? Was Paul crucified for you ? Or were ye baptized into the name of Paul ?

He exhorts them to unity.

Christ sent me not to baptize, 17 but to preach the gospel, not in wisdom of speech, lest the cross of Christ should be made of none effect. For unto them that are <sup>6</sup>lost, the doctrine of the cross is foolishness, but it is a divine power to us 18 who are saved. For it is written, 19 " I will destroy the wisdom of the learned, and bring to nothing the understanding of the wise. " Where 20 is the wise ? Where is the scribe ? Where is the disputer of the pre-

Christians should aspire after divine, not worldly wisdom.

Isaiah, xxix. 14.

unanimously submit to the authority of his divine mission, and with one accord, receive and keep the doctrines and directions which he had delivered to them. The apostle also answers some questions which the Corinthians had proposed to him, and resolves some doubts.

<sup>4</sup> This refers to the gift of tongues.

<sup>5</sup> Of the truths and privileges of Christianity.

<sup>6</sup> Strive to divest your minds of all prejudice and partiality, that you may all believe and profess the same leading doctrines.

<sup>7</sup> Those who are prepared for, or going to destruction.

CHAP. sent age? Hath not God made the wisdom of this world folly? For

II. 21 since the world by *its* wisdom knew not God, it pleased God in his wisdom to save the believers by this foolishness which we 22 preach. So that while Jews are asking for a sign, and Greeks 23 are seeking for wisdom, we preach Christ crucified, to Jews a stumbling-block, and to Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of 25 God; for this foolishness of God is wiser than men, and this weakness of God is stronger than men.

The meek and humble are best fitted to obey the gospel.

26 For observe those among you, brethren, who have been called, that not many of them are wise after the flesh, not many mighty, not many of noble birth; but God hath chosen for himself the folly 27 of the world, to put the wise to shame; and God hath chosen for himself the weakness of the world 28 to shame the strong; and those of mean birth and those of no account God hath chosen for himself; and those who were not, 29 to do away those that were so; that no flesh can boast before him. 30 But of him are ye both righteousness and holiness, and redemption in Christ Jesus, who is become 31 unto us wisdom from God; so that, as it is written, "Let him, who boasteth, boast in the Lord."

Jer. ix. 23, 24.

CHAP. II.

The truth of the gospel was attested by miracles,

Accordingly, brethren, when I came unto you, I came not with excellency of speech or wisdom, in declaring to you the testimony of God; for *while I was* among you, I judged nothing to be knowledge, but Jesus Christ, and him 3 crucified; and I was with you in

weakness and in fear, and great CHAP. trembling, and my conversation 11. and preaching *were* not with persuasive words of man's wisdom, but with a demonstration of a powerful spirit, that your trust might not be in human wisdom, but in divine power.

Now we proclaim a wisdom 6 that is perfect; not a wisdom of this age, nor of the mighty ones of this age, who will come to nought; but we proclaim a <sup>not established by human learning and eloquence.</sup> mystery of divine wisdom, pre-ordained by God, but hidden, before the ages, for our glory; a *wisdom* which none of 8 the mighty ones of this age knew; for if they had known it, they would not have crucified the Lord of glory. But as it is written, 9 "Things which eye hath not seen, <sup>Isaiah, lxiv. 4.</sup> nor ear heard, nor the heart of man conceived, God hath prepared for those that love him;" but 10 God hath revealed them to us by his spirit: for this spirit searcheth all things, even the deep things of God. For who among men know- 11 eth the *thoughts* of any man, but the spirit of that man, which is in him? So likewise no one knoweth the thoughts of God, but the spirit of God.

Now we have not received the 12 spirit of the world, but the spirit which is from God, that we may <sup>Sensual men cannot rightly judge of the truths of the gospel.</sup> know the things which have been freely given us by God; which things we declare also, not in words taught by human wisdom, but taught by a holy spirit, comparing <sup>\*</sup> spiritual things with spiritual. But the *sensual* man receiveth not 14 the things of the spirit of God, for they are spiritually searched out.

\* A people redeemed or delivered from your sins, by embracing and obeying the gospel.

\* Solicitous diligence in preaching, and fear of giving offence.

\* The before unknown doctrine of calling the Gentiles into the church of Christ.

\* The words of one revelation with another.

CHAP.  
III.

Disen-  
tions  
amongst  
Christians  
hinder  
their ad-  
vancement  
in know-  
ledge.

Moreover, brethren, I could not speak to you as to spiritual, but as to carnal : I fed you as babes in Christ, with milk and not with meat, because ye were not then able to *bear it*; nor indeed are ye now able, since ye are still carnal ; for where- as rivalry, and strife, and divisions, are among you, are ye not carnal ?

4 For while one says, "I am of Paul," and another, "I am of Apollos," 5 are ye not carnal ? Who then is Paul, and who is Apollos, but min- isters, through whom ye believed ? and *that* according as God 6 gave to each of us. I planted, Apollos watered ; but God gave the 7 increase. So then neither is the planter any thing, nor the wa- terer ; but God that giveth the in- crease.

The intro-  
duction of  
wrong doc-  
trines into  
Christianity  
highly dan-  
gerous.

8 Now the planter and the waterer are one *and the same* thing, and each will receive his own reward, according to his own labour ; for we are fellow-labourers with God ! ye are God's tillage, *ye are* God's building ; according to the office 10 graciously conferred on me, as a wise master-builder, I have laid a foundation and another buildeth on it ; but let every man take heed 11 how he buildeth on it ; for no one can lay another foundation instead of that already laid, which is Jesus 12 Christ. Now if any one build upon this foundation, gold, silver, precious stones, wood, hay, stub- 13 ble, each man's work will become manifest ; for the *great* day will show it, because it will be reveal- ed with fire ; and the fire will try every man's work of what kind it 14 is. If the work of any one which he hath builded upon the founda- tion remain, he will receive a re- 15 ward ; if any man's work be burn- ed, he will suffer loss ; but he

will escape, yet *so* as through a fire. CHAP.  
IV.

Know ye not, that ye are a 16 temple of God, and *that* the spirit of God dwelleth in you ? If any man 17 corrupt the temple of God, him will God destroy ; for this temple of God, which ye are, is holy. Let no one deceive himself. If 18 any one among you have the re- putation of being wise, let him be- come a fool in *the wisdom* of this age, that he may become *truly* wise. Now the wisdom of this 19 world is folly with God. For it is 20 written, "He taketh the wise in their own craftiness ;" and again, "The Lord knoweth the reason- 21 ings of the wise that they are vain." Therefore, let no one 22 glory in men ; for all things are your's ; whether Paul or Apollos, 23 or Cephas, or the world, or life, or death, or things present, or things to come, 'all are yours, and ye 24 are Christ's, and Christ is God's.

Let a man so think of us as CHAP.  
IV. of ministers of Christ, and stew- ards of divine mysteries. Now it is required in stewards that a man be found faithful ; but I make no account at all of being question- 3 ed by you, or by man's judg- ment : nay, I do not even judge myself, for I am conscious to my- 4 self of no *evil* ; but he who call- eth me to account is the Lord ; wherefore judge not any thing 5 before the time of the Lord's com- ing, who will both bring to light the secrets of darkness, and will make manifest the counsels of all hearts, and then will every *good* man have praise from God.

Now these things, brethren, I 6 have applied to myself and Apol- los for your sakes, that ye may learn from *us* not to think of *men*

\* All are subservient to your salvation.  
• That as you ought not to have parties denominated from Paul, or Peter, or Apol-

los so much less should you rank yourselves under your present leaders.

CHAP. VI. above what is *here* written, and that none may pride himself in any one *teacher* against another.

7 For who maketh thee, *who settest up for a teacher*, to differ from another? And what hast thou which thou didst not receive; but if thou didst only receive *it*, why dost thou glory as if thou hadst not received it? Are ye, *my brethren*, already full? Are ye already become rich? Do ye reign as kings without us? I wish, indeed, ye did reign, that we might reign with you. *And we apostles may well express such a wish*, for I think that God has brought us apostles last on the stage as devoted to death: for we are made a spectacle to the world, to <sup>1</sup>angels, and to men.

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised: to this very hour we continue both hungry and thirsty, and naked; we are beaten and driven from place to place; we endure labour, working with our own hands; when reviled, we give good words; when reproached, we take it patiently; when railed at, we entreat: we are made as the vilest of the world, as the offscouring of all things until now. I write not these things to shame you; but I admonish you as my beloved sons.

CHAP. VI. Certainly there is some defect among you, that ye go to law with each other. Why do ye not rather suffer yourselves to be defrauded; whereas, yourselves wrong and defraud even *your* brethren. Know ye not that the unjust will not inherit the kingdom of God? Do not deceive yourselves; neither fornicators, nor idolators, nor adul-

terers, nor impure abusers of themselves with themselves and mankind, nor thieves, nor extortioners, nor drunkards, nor revilers, nor oppressors, will inherit the kingdom of God; and such were some of you, but ye have been washed, but ye are become holy, but ye are made righteous, by the name of the Lord Jesus and by the spirit of our God.

Know ye not that your body is the temple of the holy spirit within you, which ye have from God! Nor are ye your own; for ye were bought with a <sup>2</sup>price *from the slavery of sin*. Glorify God, therefore, with your body, and with your spirit, for they are God's.

The remaining time of *life* is short; so that those who have wives will be as those who have none, and those who weep as though they wept not, and they who rejoice as though they rejoiced not, and they who buy as possessing not, and those that use this world as those that use it not; for the fashion of this world passeth away.

Am I not a free *man*? Am I not an apostle? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am unto you; for ye are the seal of my apostleship in the Lord.

Who ever serveth in war at his own charges? Who planteth a vineyard and doth not eat of its fruit? Or who tendeth a flock, and eateth not of the milk of the flock? Say I this *on the authority* of man? 8 Doth not the law say it also? For 9 it is written in the law of Moses, "Muzzle not the ox, whilst he

<sup>1</sup> To all beings who have any knowledge of the affairs of men.

<sup>2</sup> By all the labours and sufferings which

Christ underwent to promote virtue and holiness amongst men.

CHAP. IX. is treading out the corn." Doth God take care for the ox *only*?

- 10 Or doth he certainly say *this* for our sakes *also*? For our sakes, no doubt, it was written, because the ploughman should plough in hope, and the thresher be in hope of partaking. If we have sown in you spiritual things, is it a great thing if we shall reap your worldly things? If others partake of this right over you, ought not we rather?

Nevertheless we have not used this right, but we endure all things, lest we should give any hindrance to the gospel of Christ.

- 13 Know ye not that they who perform the services of the temple, live by the temple, *and that* they who attend at the altar, are partakers with the altar. And after the same manner the Lord hath appointed that the preachers of the gospel should live by the gospel. But I have used none of these things; nor do I write thus, that it should be so done unto me; for it were better for me to die than that any one should deprive me of the satisfaction *which I feel from acting as I have done*. I cannot glory indeed *in thus* preaching the gospel, for necessity is laid upon me: alas! for me, if I preach not the gospel.

- 17 For if I do this willingly, I have a reward: but if I am entrusted with an office without my consent, what is my reward then? *I can expect none but by being willing* to make the gospel of Christ, whilst I preach it, without charge, in not using to the utmost my privilege in the gospel.
- 19 For when I was free from all *men*,

I made myself a slave to all, that I might gain the more.

Accordingly, to the Jews I became as a Jew, that I might gain the Jews; *even* to those that are under the law, as under the law, that I might gain those under the law; to those that are without the law, as without the law, (being not without law to God, but under law to Christ) that I might gain those that are without the law; to the weak I became as weak, that I might gain the weak. I became all things to all *men*, that I may by all means save some. And all this I do for the *sake of the* gospel, that I may become a joint-partaker *with others of the rewards of it*.

Do ye not observe of the runners in a race, that all run, but one *only* receiveth the prize. So run ye *also* that ye may win. And every man who contendeth *in the game*, is temperate in all things; now they *do it* to obtain a corruptible crown, but we an incorruptible *one*. I therefore so run, as not doubtful *of the prize*. I so fight as not *vainly* striking the air, but I bruise my body, and keep it under; lest by any means after preaching to others, I myself should be rejected.

Moreover, brethren, I wish you to observe, that all our fathers were under the cloud *which miraculously covered and guided them*, and all were <sup>1</sup> baptized into Moses in the cloud, and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink; for they drank of the spiritual rock, *the water of which* <sup>2</sup> followed them, and that rock was *a representation of Christ*. With most of them, 5

<sup>1</sup> Initiated into the law given by Moses, and led to acknowledge his divine mission through the miracles of the cloud and passing of the Red Sea, which were expressive

of baptism.

<sup>2</sup> That is, they carried some of the water with them in the desert.

CHAP. XI. however, God was not pleased, for they were overthrown in the desert.

God will punish Christians as he formerly did the Jews, for their sins. Exod. xxxii. 6.

6 Now these things are patterns for us, that we may not lust after hurtful things, as they also lusted, nor like some of them worship an image, as is written, "The people sat down to eat, and to drink, and rose up to dance *before the idol*." Neither let us commit fornication, as some of them committed, and fell in one day three and

20 twenty thousand. Nor let us try God, as some of them also tried him, and perished by serpents.

10 Neither do ye murmur as some of them also murmured, and perished by the <sup>1</sup>destroyer. Now all these things befel them, and were written to admonish us upon whom the

12 ends of the ages are come: wherefore, let him who thinketh that he

13 standeth, beware lest he fall. No trial hath come upon you, but such as is common to man; and God may be relied on, that he will not suffer you to be tried above your ability, but with the trial will also give you power to bear its effects.

14 Wherefore, my beloved brethren, flee from idolatry. I speak as to wise men, judge ye what I say.

The honour of God should be our first object.

31 Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God. Give no cause of offending to the Jews, or to the Gentiles, or to the church of God; even as I please *all men* in all *law-*

33 *ful* things, not seeking my own advantage, but *the advantage* of all, that they may be saved. Be ye imitators of me, as I also am of Christ.

CHAP. XI. I praise you not when I declare this, that your assemblies are not for the better, but for the worse. Wrong manner of taking the Lord's supper, censured.

For first, when ye come together in the church, I hear that there are divisions among you; and I partly believe it; for indeed, there <sup>\*</sup> must be parties among you, that the approved among you may become manifest. So then, when ye 20 meet together, it is not to eat the supper of the Lord; because at the 21 eating of it, each taketh his own supper before others, and one is hungry, and another indulges to excess. Have ye not houses to eat 22 and to drink in? Or do ye despise the house of God, and shame the poor? What can I say unto you? Shall I praise you in this? I praise you not.

For I have received from the 23 Lord, what I also delivered to you, <sup>Its original institution</sup> that the Lord Jesus, on the night in which he was delivered up, took bread, and when he had given 24 thanks, brake it, and said, "Take, eat, this is *the representation* of my body, which is given for you; do this in remembrance of me." In 25 the same manner he took the cup after supper, and said, "This cup is *the representation* of the new covenant, *confirmed by the shedding* of my blood; this do in remembrance of me." For as often as ye 26 eat this bread, and drink this cup, ye make a declaration of the Lord's death until he come. Wherefore, 27 whosoever shall eat this bread, or drink this cup of the Lord unworthily, he is blameable *on account* of the body and blood of the Lord. But let a man try himself, *whether* 28 *he rightly understand the nature*

\* Some invisible power.

\* Considering the state and condition of

human nature, parties must be expected among men.

CHAP. XII. *of the ordinance*, and eat accordingly of that bread, and drink of 29 that cup; for he that eateth and drinketh unworthily, eateth and drinketh punishment to himself, not distinguishing the <sup>1</sup> Lord's 30 body; for this cause many of you are weakly and sick, and not a few 31 sleep *in death*. For if ye yourselves had made a difference, ye would not have been so punished; 32 but this punishment from the Lord is a lesson to us, that we may not be condemned with the world. 33 Wherefore, my beloved brethren, when ye come together to eat this 34 supper, wait for each other; and if any one be hungry, let him eat at home.

CHAP. XII. Now, concerning spiritual *things*, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away to dumb idols, even as ye were led. Wherefore I 3 declare unto you, that no one speaking with a divine spirit saith, that Jesus *should be* rejected, and no one can say that Jesus is the <sup>4</sup> Lord, 4 <sup>5</sup> but by a holy spirit. Now there are *various* distributions of gifts, 5 but the same <sup>6</sup> spirit; and there are *various* distributions of offices, but 6 the same Lord; and there are *various* distributions of <sup>7</sup> operations, but the same God causeth all these operations in all. And the manifestation of the spirit is given to every 8 man as it is expedient; for unto one is given by the spirit a word of wisdom, *or a power of declaring the real nature of the Christian religion in its full extent*, to another, according to the same spirit, a word of knowledge, *or a power of confirming and enforcing the truths of Christianity, from the*

*writings of Moses and the prophets*; and to another by the same spirit, faith, *or an unshaken confidence in delivering and confirming the doctrines of the gospel*, and to another gifts of healing by the same spirit; and to another workings of 10 miracles, *of various other kinds*; and to another <sup>9</sup> prophecy; and to another discernment of the spirits, *or minds of men*; and to another *different* kinds of languages; and to another the interpretation of languages. But all these operations 11 are from this one same spirit, distributing severally to each, as it pleaseth.

For as the body is one, and hath 12 many members, and all the members of that one body, though many, are *but* one body, so also is Christ; for we were all baptized in one spirit into one body, whether Jews or Greeks, whether slaves or freemen, and all received drink from 14 *the pouring out of the gifts of this* one spirit. For indeed the body is 15 not one member, but many, so that, if the foot should say, "Because I am not a hand, I am not of the body;" is it therefore not of the body? And if the ear shall 16 say, "Because I am not an eye, I am not of the body;" is it therefore not of the body? If the whole 17 body were an eye, where *would be* the hearing; or if the whole were hearing, where *would be* the smell? Accordingly, therefore, God dis- 18 posed the members severally in the body, as he pleased. And if all the 19 parts were one member, where would be the body? But as it is, 20 there are many members, but only one body. So an eye cannot say 21 to the hand, I have no need of

<sup>1</sup> The bread which was the representation of the Lord's body from a common meal.

<sup>2</sup> The true Messiah.

<sup>3</sup> Unless he be virtuously disposed, and have a sincere love of truth.

<sup>4</sup> The same divine energy or power.

<sup>5</sup> Or acts of power which the spirit of God enabled men to perform.

<sup>6</sup> Or an extraordinary power of speaking to the edification, exhortation and consolation of men.

CHAP. XIII. thee ; nor again, the head to the feet, I have no need of you.

Each should use his own gift, for the benefit of the whole.

27 Now, ye are Christ's body, and severally members thereof ; and God hath appointed in the church, first apostles, secondly prophets, thirdly teachers, then *workers of miracles*, then *persons endowed*

28 *with gifts of healing, helpers of the apostles, regulators of Christian assemblies, persons speaking different kinds of tongues.* Are all

29 apostles ? Are all prophets ? Are all teachers ? Have all miracles ?

30 Have all gifts of healing ? Do all speak with different languages ? Do all interpret ?

31 Now ye are ambitious of the greater gifts ; I will show you, therefore, a much better way *for*

CHAP. XIII.

Love explained, and recommended.

*your ambition : for* though I speak with the languages of men and of angels, and have not love, I am *but* sounding brass or a tinkling cymbal. And though I have the

2 gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so as to remove mountains, but have not love,

3 I am nothing ; yea, though I bestow all my goods to feed the poor, and give my body to be burned, and have not love, it profiteth me

4 nothing. Love is forbearing and kind ; love envieth not ; love is not

5 rash, nor puffeth itself up, nor becometh unbecomingly, nor seeketh

6 its own *advantage* ; nor is easily provoked, nor thinketh upon evil, nor rejoiceth in falsehood, but re-

7 joiceth in the truth ; is contented at all times, full of trust at all times, full of hope at all times, patient at

8 all times. This love will never fail, whereas prophecy will be done away, languages will be silent, and

9 knowledge will be destroyed. For our knowledge is imperfect, and

our prophesying is imperfect ; but when perfection is come, then will these imperfections be done away. 10

So whilst I was a child, I talked like a child, I had the dispositions of a child, I reasoned like a child ; but when I became a man, I left off the

manners of a child. And in this 12 life we may well be compared to children, for now we see as through a dim glass, darkly ; but then we

shall see face to face : now I know in part ; but then shall I know, even as I am known. And now 13

remaineth in the church faith, hope, love, these three, but the greatest of these is love.

Now, I wish you to consider, CHAP. XV.

brethren ! to what purpose I preached those glad tidings which I did preach unto you, which also you received, and on which ye stand, and by which ye must be saved ; for if ye maintain them not, then ye believed in vain. For I delivered

unto you as a principal thing, such as I indeed received it, that Christ Jesus died for our sins according to the scriptures, and that he was

buried, and that he was raised to life on the third day, according to the scriptures ; and that he was seen by Cephas, and then

by the whole number of apostles. Afterward he was seen by above five

hundred brethren at once, of whom the greater part is yet alive, though some are fallen asleep. Afterwards 7

he was seen by James, and then by all the apostles ; and last of all he was seen by me also, as by one

born out of due time ; for I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God ; but by 10

extraordinary favour I am what I am ; and this favour of God toward me was not in vain, because I

<sup>2</sup> With a clearness proportioned to that by which I am known by superior beings.

CHAP. XV. laboured more abundantly than they all, yet not I, but the favour of

11 God, which was with me. Whether, however, I or they *have laboured*, such is our preaching, and such was your belief.

12 Since then the resurrection of Christ from the dead, is *thus* proclaimed, why say some among you that there is no resurrection of the

13 dead? Now, if there be no resurrection of the dead, then Christ

14 hath not been raised; and if Christ has not been raised, then is our preaching vain, and your belief is

15 also vain. Nay, we are detected also of false testimony concerning God; because we testified of God that he raised up Christ, whom he

16 raised not up, if the dead rise not; for if the dead be not raised up,

17 neither hath Christ been raised; and if Christ have not been raised,

18 your belief is vain; ye are yet in your sins. Then they also, who

19 are fallen asleep in Christ are lost; and we, since in this life we have no hope but in Christ, are more wretched than all other men.

20 But, indeed, Christ hath been raised from the dead, and become the first fruits of them who sleep; for since by a man *came* death, by a man also cometh a resurrection of the dead; for as by means of Adam all die, even so by means of <sup>Christ</sup>

21 will all be made alive; but each in his own order, Christ the first fruits, next they that are Christ's, at his

22 appearance. Then will come the end of *Christ's kingdom*, when he shall have delivered up that kingdom to *his* God and Father, after he shall have put down all pre-emi-

nence, and all authority and power; for he will reign until all enemies

are put under his feet. The great- 26

est enemy, *even* death, shall be de- 27

stroyed; for all things are put under the feet of *Christ*. But when it is

said, "all things are put under him," it is plain that this is in addition to their being subject to *God*, who put all things under Christ.

And the son himself, when all 28

these things are put under him, will also be subject to God, who put all things under him, that God may be every thing among all.

*But now*, if there be no *resurrec-* 29

*tion*, what shall they do that are baptized in the place of those that

are dead? If the dead rise not at all, why then are they baptized in

their place? And why stand we also in danger every hour? *I pro-*

*test* I die daily, on account of the boastful confidence which I have

in Christ Jesus our Lord. And 32

though I fought, as far as a man could, with *men fierce as* beasts at

Ephesus, what advantage *shall* I have? If the dead will not be raised,

let us eat and drink, for to-morrow we die. Be not deceived; evil 33

conversations corrupt good manners. Be thoughtful as ye ought

to be, and sin not: for some have no knowledge of God. I speak

this to your shame.

But some will say, <sup>Why</sup> are the 35

dead raised up? and with what body are they to come! Inconsi-

derate man! That which thou sowest is not brought to life unless 36

it die: and that which thou sowest, is not sown the body which it

will be, but a bare grain, of wheat

<sup>2</sup> If the resurrection be a thing impossible and absurd, as the heathens in general regarded it.

<sup>3</sup> By the promises which he gave in the name of God, to his disciples, and by the exhibition which God made of him alive from the dead. Adam was the founder and representative of an animal, earthly, mortal

family: Christ was the representative of a spiritual, heavenly, and immortal race.

<sup>4</sup> The answer which the apostle gives to this question, is in effect, "That they may have other bodies;" and to the next question, "That they may have spiritual and incorruptible bodies."

CHAP.  
XV.

perhaps, or one of the other grains. But God giveth it a body, as it  
 39 pleaseth him, and to every seed its peculiar body. All flesh is not the same flesh; but there is one flesh of men, and another flesh of beasts, and another of birds, and another  
 40 of fishes. There are also heavenly bodies, and earthly bodies, but the brightness of the heavenly is one, and that of the earthly is another.  
 41 There is one brightness of the sun, and another brightness of the moon, and another brightness of the stars; nay, even one star differeth from another star in brightness.

and what  
bodies they  
will have.Genesis,  
ii. 7.

<sup>1</sup> So will the resurrection of the virtuous dead also be. *Man is in this world* sown unto corruption; he is *to be* raised in incorruption; he is sown in dishonour, he is *to be* raised in glory; he is sown in weakness, he is *to be* raised in power; 43  
 44 he is sown an animal body, he is *to be* raised a spiritual body. There 45  
 45 is an animal body, and there is a spiritual body; and thus saith the scripture, "The first man Adam became a living animal:" but the last Adam is a spirit that giveth  
 46 life. The spiritual, however, was not first, but the animal, and after-  
 47 ward the spiritual. The first a man from the ground *was* dust: the second a man from *heaven, is* heaven-  
 48 ly. They that are earthy are like the *Adam* of the ground, and they that are heavenly *will be* like him  
 49 from heaven; and as we have borne the likeness of the earthy man, we shall also bear the like-  
 50 ness of the heavenly. I mean this, brethren, that flesh and blood can-

<sup>1</sup> As God has prepared suitable bodies for his creatures, birds, beasts, fishes, &c. so we may be assured he will for Christians, when they rise from the dead.

<sup>2</sup> The divinely commissioned Christ.

nor inherit a divine kingdom, nor will corruption inherit the incorruption of it.

Behold! I tell you a mystery: 51  
 we shall not <sup>3</sup> all die indeed, but we shall be changed in a moment, in the glance of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed; for this corruptible 53  
 must be clothed with incorruption, and this mortal must be clothed with immortality. But 54  
 when this corruptible <sup>4</sup> all be clothed with incorruption, and this mortal shall be clothed with immortality, then will that scripture be fulfilled, "Death is swallowed up in victory." O grave, where is thy victory? O death where is thy sting? The sting of death is sin; 56  
 and the <sup>5</sup> power of sin is the law. But thanks be to God who giveth 57  
 us the victory *over death* through our Lord Jesus Christ. Therefore, 58  
 my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, knowing that your labour will not be in vain in the Lord.

Be watchful, stand fast in the faith, show yourselves men, be strong, let all things be done by you in love. The salutation of me Paul, with my own hand. If any man love not the Lord Jesus Christ, let him be separated from you. Our Lord is coming. The favour 23  
 of our Lord Jesus Christ be with you. My love be with you all in 24  
 Christ Jesus. Amen.

CHAP.  
XVI.Circum-  
stances at-  
tending the  
coming of  
Christ.  
Matt.  
xxiv. 31.Isaiah  
xxv. 8.  
Hosea  
xiii. 14.CHAP.  
XVI.  
Exhorta-  
tion to vi-  
gilance,  
&c.  
Conclusion.

<sup>3</sup> He means, that some will be found alive at the coming of Christ, who shall be changed without undergoing death.

<sup>4</sup> As it gives men a strong sense of their sinfulness, by their proneness to transgress it.

## ST. PAUL'S SECOND EPISTLE TO THE CORINTHIANS'.

CHAP. I. **P**AUL, an apostle of Jesus Christ, by a divine appointment, and Timothy our brother, unto the church of God which is in Corinth, and to all the saints in Achaia: favour be to you and peace from God our Father, and our Lord Jesus Christ.

2 Blessed be the God and Father of our Lord Jesus Christ! the Father of mercies and God of all comfort: who giveth us <sup>a</sup> comfort in every affliction, so that we are able to comfort those that are in any affliction by that comfort with which we are comforted by God. For as the sufferings of Christ abound in us, so doth our comfort also abound through Christ. For if we be afflicted, it is for your encouragement, and salvation, and if we be comforted, it is also for your encouragement, which sheweth itself by your enduring the same sufferings that we also do.

12 For we glory in this testimony of our conscience, that with the greatest simplicity and purity, not with worldly wisdom, but with the utmost kindness of behaviour, we have behaved ourselves in the world,

13 and more particularly to you. For we write to you no other things than what ye know, and acknow-

ledge; and I hope will acknowledge to the last, even unto the day of our Lord Jesus Christ; for ye in turn acknowledge us to be your boast, as ye are ours.

Now, thanks be to God who leadeth us in triumph always in Christ, and maketh known by our means the *sweet* odour of his knowledge in every place. For we are a sweet odour of Christ unto <sup>3</sup> God among those that are saved, and among those that are lost; to the 16 one a deadly savour unto death, to the other, a living savour unto life, according to the suitableness of each. For we are not like many 17 who adulterate the word of God, but we speak in Christ, as of sincerity, as of God, and as in the presence of God.

Wherefore, as we have been graciously entrusted with this ministry of being apostles, we continue not in what is wrong, but have re-nounced the hidden things of shame, not walking in craftiness, nor employing the word of God deceitfully, but by the manifestation 2 of the truth, recommending ourselves to every man's conscience in the sight of God. (Now, if our 3 gospel also be hid, it is hid through those destructive sins by which the

<sup>a</sup> The apostle having written his first epistle to the Corinthians to try what power he had still with that church, in which there was a great faction against him, was in pain until he found what success it had. But when he had received an account by Titus of their repentance, in consequence of his former letter, of their submission to his orders, and of their good disposition towards him, he takes courage, speaks of himself more freely, and justifies himself more boldly. This epistle was written from some part

of Macedonia, about October, A. D. 57. The main business of both epistles is, to take off the people from their new leaders, and wholly to put an end to the faction and disorder which they had caused in the church at Corinth.

<sup>2</sup> Part of his comfort arose from the good effect which his former epistle had on the minds of the Corinthians.

<sup>3</sup> The apostle means, that his labours, whether successful or unsuccessful, were acceptable to God.

CHAP. I. god of this *present* age hath  
IV. blinded the eyes of the unbeliev-

4 ers ; so that the brightness of this  
glorious gospel of Christ, who is  
the image of God, shine not upon  
5 them.) For we preach not our-  
selves, but Jesus Christ *our* Lord,  
and ourselves your servants for Je-  
6 sus' sake ; because that God, who  
commanded light to shine out of  
darkness, hath shined in our hearts,  
to enlighten *us* with the knowledge  
of that brightness of God *which is*  
on the face of Jesus Christ.

Weakness of the apostles displayed the power of God ;  
7 We have, however, this treasure  
in earthen vessels, that the extraor-  
dinary power *which we exercise in*  
*spreading the gospel*, may in every  
thing *appear to* be from God, and  
not from ourselves. We are press-

8 ed, but not straitened ; perplexed,  
9 but not in despair ; persecuted, but  
not forsaken ; cast down, but not  
10 destroyed ; bearing about every  
where the deadly marks of the  
Lord Jesus on our body, that the  
life also of Jesus may be displayed  
11 in the same body. For we who  
are alive are constantly delivered  
over unto death, that the life of Je-  
sus also may be displayed in this  
12 mortal body : so that death show-  
eth itself in us, but life in you.

Psalms  
cxvi. 10.

13 Now, having that spirit of faith  
spoken of in scripture, " I believed  
and therefore spake ; " we also be-  
14 lieve, and therefore speak, know-  
ing that he who raised the Lord  
Jesus to life, will raise up us also by  
Jesus, and present us with you.

and condu-  
ced to his  
glory.  
15 Now, all these sufferings are for  
your sakes, that the favour of *the*  
*gospel* abounding in many, may  
make thanksgivings abound *also*

16 unto the glory of God. Therefore  
we faint not ; for though our outward  
man decay, our inward man is re-  
17 newed day by day. For our pre-  
sent light affliction, which is but

for a moment, worketh for us a very CHAP.  
exceeding and everlasting weight IV.  
of glory. For we consider not the 13  
things which are seen, but the  
things that are not seen : for the  
things that are seen, are only for a  
time : but the things that are not  
seen are eternal.

For we know, that if this \* tent CHAP.  
wherein we dwell, which is fixed V.  
on the ground, be taken to pieces, Full confi-  
we have a divine building, an house dence in a  
not made with hands, eternal in the better life  
heavens. For indeed in this *tent* supported  
we sigh with an earnest desire of the apos-  
clothing ourselves with that heaven- ties ;  
ly habitation ; if indeed, when we 2  
have stripped ourselves, we shall  
not be found <sup>3</sup> naked. For truly 4  
we who are in this tent groan with  
the weight *thereof*, not that we  
wish *so much* to put off this, as to  
put on another, that mortality may  
be swallowed up by life. Now, he 5  
who will accomplish for us this  
very thing, is God, who hath given  
us the pledge of the spirit. There- 6  
fore we are always of good courage,  
though we know that whilst we  
continue in the body we are absent  
from the Lord ; (for we walk by 7  
faith and not by sight) ; we are 8  
of good courage, *I say*, and desir-  
ous rather to be absent from the  
body, and to be present with the  
Lord. So then it is our ambition, 9  
whether present or absent, to be  
acceptable unto God. For we 10  
must all appear before the judgment  
seat of Christ, that every one may  
receive the things done in his body,  
according to what he hath done,  
whether *it be* good or bad.

Knowing therefore this terror of who had  
the Lord, we persuade men, and no view to  
act openly before God, and I trust any thing  
appear plainly also to your con- but the  
sciences. For we commend not our glory of  
selves again unto you, but give you God, and  
the good of  
mankind.

\* The prevailing turn and temper.

\* The human body.

\* Not clothed with an incorruptible body.

CHAP. VI. an opportunity of boasting of us ;

11 that ye may have *somewhat* to answer those who boast in outward appearance, but not in heart. For, if we were extravagant in our boasting, it was to God, and if we 14 are moderate, it is for you. For the love of Christ is urgent upon us, whilst we perceive that as one died 15 for all, all then were in a state of death, *having forfeited life by their sins*; and that he died for all, that those who live, should no longer live to themselves, but to him who died and rose again for them.

Nothing valuable under the gospel, but reformation of heart and life.

16 So then, we henceforth know no one after the flesh ; and if we have known even Christ after the flesh, yet now we know him no more in that respect ; so that if any one be in Christ, *he is in a new creation*. Old things are passed away, behold, 18 all things are become new from God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation : for it is God who is reconciling the world unto himself in Christ, by not imputing their sins unto them ; and who hath given unto us the doctrine of reconciliation. We are ambassadors therefore for Christ : as if God were beseeching you through us, we entreat you in behalf of Christ, " Be ye reconciled unto God ;" for he made him, who knew no sin, to be treated as one who had committed sin, that we might be justified before God through him.

CHAP. VI.

And as fellow labourers with God, we beseech you also, that this kindness of God, which ye have received, be not in vain. For he

saith, " In the season of acceptance I have heard thee, and in the day of salvation I have helped thee." Behold ! now is a time most acceptable ; behold, now is the day of salvation. We give no offence in any thing, that our ministry be not blamed, but in every respect approve ourselves as ministers of God by much patience, by afflictions, by distresses, by straits, by stripes, by imprisonments, by wanderings, by labours, by watchings, by fastings, by purity, by knowledge, by long suffering, by kindness, by a holy temper, by love unfeigned, by true doctrine, by divine power, by the armour of righteousness on the right hand and on the left, through honour and disgrace, through evil report and good report ; as deceivers, and yet true ; as ignorant, but full of knowledge ; as dying, and behold we live ; as chastened, but not killed ; as sorrowful, but always rejoicing ; as poor, but making many rich ; as having nothing, and yet possessing all things.

CHAP. VI.

The apostles approved themselves as ministers of God by their zeal and sufferings. Isaiah, xlix. 8.

Our mouth is opened unto you, I O Corinthians ! our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. So then, in return, I speak as unto children, do ye also enlarge yourselves. Be not associated with unbelievers ; for what fellowship can righteousness have with iniquity ? and what communion hath light with darkness ? and what agreement hath Christ with Belial ? What part then can a believer have with an unbeliever ? and what consent hath a temple of God with idols ? For ye

Associating with idolaters forbidden.

<sup>1</sup> For the benefit of all, that all seeing the noble example of patience under sufferings which he set, and being convinced of the truth of his gospel, which he scrupled not to die in defence of, might turn from their sins, and be reconciled to God.

<sup>2</sup> The gospel affords new instructions, new obligations, new motives, and new hopes.  
<sup>3</sup> A false god, that profiteth not. It is a general name, for all the false gods worshipped by the idolatrous Gentiles.

CHAP. VI. are a temple of the living God, as God hath said, "I will dwell among them, and walk among them, and I will be their God, and they shall be my people." "Wherefore come out from among them, and separate yourselves, saith the Lord, and eat no unclean thing, and I will receive you to myself, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

CHAP. VII. Having therefore these promises, beloved brethren! let us cleanse ourselves from all defilement of body and mind, perfecting holiness in the fear of God. Receive us *with enlarged affection*: we have done wrong to no one, we have corrupted no one, we have taken undue advantage of no one.

Exhortation to purity, and to prefer the apostles before other teachers ;

3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die together, and to live together.

CHAP. VIII. Consider the kindness of our Lord Jesus Christ, now, while he was <sup>1</sup> rich, for your sakes he was <sup>2</sup> poor, that ye through his poverty might be <sup>3</sup> rich. He who soweth sparingly, *in his bounty to the poor*,

to beneficence by the example of Christ ;

CHAP. IX. will reap also sparingly; and he who soweth liberally, will reap also liberally. Let every one *give* according as he chooseth in his heart, not grudgingly, or by constraint; for God loveth a cheerful giver.

8 Now God is able to make every

kindness abound unto yourselves, so that in every thing, at all times, ye may have all sufficiency, and abound in every good thing, as it is written, "He scattered abroad, he giveth to the poor, his kindness abideth for ever."

CHAP. IX.

Try yourselves, whether ye be in the faith, examine yourselves. Do ye not perceive in yourselves, that Jesus Christ is in you? unless ye are without discernment. I trust, however, that ye will be convinced that we are not without discernment. But I pray unto God that ye do no evil: *I pray not* that our discernment may appear, but that ye may do what is right, *even though* we should appear to be without discernment. For we have no power against the truth, but *we have* for the truth; and we rejoice when we are weak, and ye are strong, and this is what we pray for, even your perfection. For this cause I write thus, when absent, that I may not use sharpness with you, when present; according to the authority which the Lord hath given me for edification, and not for destruction.

Finally, brethren, rejoice, make yourselves complete, encourage each other, be of the same mind, live in peace, and the God of love and peace be with you. The favour of the Lord Jesus Christ, and the love of God, and the partaking of the holy spirit *be* with you all!

Conclusion and blessing.

<sup>1</sup> In office, in power of working miracles, in knowledge, in the favour of God.

<sup>2</sup> Acted like a servant, ministering to the wants of others, and going about doing them

good.

<sup>3</sup> In good works, and in well founded hopes of divine acceptance.

## ST. PAUL'S EPISTLE TO THE GALATIANS.

CHAP.

I.

The address.

**P**AUL, an apostle (not from men, nor by *any man living upon the earth*, but by Jesus Christ *after his ascension into heaven*, and God the Father, who raised him from the dead) and all the brethren that are with me to the churches of Galatia: Favour be to you, and peace from God our Father, and our Lord Jesus Christ, who gave himself for our sins, that he might take us to himself, out of the present wicked age, according to the will of God our Father: to whom be glory for ever and ever. Amen.

The apostle is surprised at the unsteadiness of his converts.

I wonder that ye are so soon transferring yourselves from him who called you into the favour of Christ, to a different gospel; which *indeed is not sometimes one thing and sometimes another*; but there are some who trouble you, and wish to alter the gospel of Christ. But if even we, or an angel from heaven, should preach any gospel unto you, besides that which we have preached unto you, let him be rejected. As we told you before, so I now tell you again, if any one preach any gospel to you, besides that which ye have received, let him be rejected.

CHAP.

III.

I teach them with them upon the great sup-

O unwise Galatians! who hath bewitched you from obedience to the truth? before whose eyes Jesus Christ crucified, was so clearly represented. I wish to know this

one thing of you. Did ye *receive* the spirit from *the* performance of the law, or from obedience to *faith*? Are ye so unwise as to look for perfection from the *flesh*, after beginning in the *spirit*? Have so many things been done for you in vain? if indeed *they have been* in vain. Now, did we, who supplied you with the spirit, and wrought miracles among you, do these things from a performance of the law, or an obedience to faith, as Abraham believed God, and it was reckoned unto him for righteousness. Understand, therefore, that those who are of faith, are *the only* sons of Abraham: and the scripture, foreseeing that God would justify the Gentiles by faith, gave this joyful promise long ago to Abraham, "All the Gentiles will be blessed in thee." So those who are of faith are blessed with faithful Abraham. For as many as profess a performance of the law are liable to a curse; for it is written, "Cursed be every one that continueth not in the performance of all the precepts of this book of the law." (Moreover, that no one can be righteous before God by the law, is plain *from this scripture*) "The righteous by faith shall live." But the law is not of faith, for it saith, "The man who performeth these things shall live by them." Now Christ hath bought us from 13

CHAP. III.

priority of the gospel to the law.

Genesis xii. 3.

Deuter. xxvii. 26.

Hab.

ii. 4.

Levit.

xviii. 5.

<sup>1</sup> Some Judaizing Christians had inculcated on the Galatians the necessity of conforming to the law of Moses, and had thus perverted them from the true gospel. The Apostle's main object in this epistle, which was written from Corinth or Ephesus, in the latter part of A. D. 52, or the beginning of the following year, is to show that

Christians were not bound to observe the ceremonial law.

<sup>2</sup> The gospel.

<sup>3</sup> The carnal ordinances of the law.

<sup>4</sup> The religion of Christ, which is in its own nature spiritual, and was confirmed by the gifts of the spirit of God.

CHAP. V. this curse of the law, by being made a curse for <sup>1</sup>us; for it is written, "Cursed is every one that hangeth on a tree," that the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the spirit by faith.

24 The law was our conductor unto Christ, that we might be justified by faith: but now this faith is come, we are no longer under a conductor, for ye are all the sons of God,

27 by faith in Christ Jesus. For as many of you as were baptized unto Christ, have put on Christ. There is neither Jew nor Gentile, neither slave nor freeman, neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's offspring, and heirs according to promise.

CHAP. IV. Brethren, I beseech you, be as I am; for I also am <sup>2</sup>as ye are. Now ye know with what weakness of the flesh I preached the gospel to you at first, and that <sup>3</sup>trial of mine in the flesh, ye did not scorn or disdainfully reject, but received me as a messenger of God, as

15 Christ Jesus himself. How happy were we then in each other! for I declare unto you, that had it been possible, ye would have plucked out your very eyes, and given them to me. Am I therefore become your enemy, when I tell you the truth? *The zeal of some* for you is not for your good, but from a wish to shut you out from us, that ye may be zealous of them. 18 It is good indeed to have a zeal at all times for a good *person*; and not only when I am present with you.

CHAP. V. I wish that they who are unsettling you may lament it. Ye were

indeed, brethren, called unto liberty, only *use* not liberty as an occasion for the flesh; but serve each other in love. For the whole law *relating to one another*, is fully performed in one commandment, *even* in this, "Thou shalt love thy neighbour as thyself." But if ye bite and devour one another, take heed that ye be not consumed by one another.

Now I say, walk spiritually, and practise not fleshly lusts; for the desire of the flesh is in opposition to the spirit; and that of the spirit to the flesh; and these things are so contrary to each other, that ye do not what ye could wish. But if ye be spiritually led, ye are not under the law. Now the works of the flesh are manifest, they are adultery, fornication, uncleanness, lasciviousness, idolatry, poisoning, enmities, strifes, rivalries, wrath, disputes, divisions, heresies, envyings, murders, drunkenness, revellings, and such like, concerning which I tell you beforehand, as indeed I told you before, that the practisers of such things will not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, long suffering, kindness, <sup>4</sup>goodness, faithfulness, meekness, temperance: against such there is no law. Now they who are Christ's have crucified the flesh, with its passions and desires. Since we are alive *from a state of sin* through the spirit, let us walk also by the spirit. Let us not be vain-glorious, provoking one another, envying one another.

Brethren, if a man be overtaken in any fault, do ye, that are spiritual, restore him to a *sense of his duty* in the spirit of meekness, and

<sup>1</sup> Treated by men as if he had committed a crime worthy of death.

<sup>2</sup> Disposed to accord with you in the most friendly manner.

<sup>3</sup> Some bodily infirmity, thought to be of a paralytic nature.

<sup>4</sup> A disposition to acts of beneficence.

CHAP. VI. *each of you* considering himself, lest he also be overtaken. Bear one another's burdens, and thus fulfil the law of Christ. Now let him who is taught the word, make him that teacheth partaker in all his good things. Be not deceived, God is not to be imposed on; for whatever a man may sow, that will he also reap. He who soweth to the flesh, will from the flesh reap destruction; but he who soweth to the spirit, will from the spirit reap everlasting life. But let us not be weary in well-doing; for in due season we shall reap, if we faint not. 10 As therefore we have opportunity, let us do good to all men, but especially to the household of faith. 12 As many as wish to make a fair show in the flesh, such would compel you to be circumcised, only

virtues recommended.

lest they should be <sup>1</sup>persecuted for the cross of Christ. For neither do they that are circumcised keep the law; but wish to have you circumcised, that they may glory in your flesh. But far be it that I should glory, except in the cross of our Lord Jesus Christ; by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but a new creature. And as many of you as shall walk by this rule, peace and mercy be upon them, and upon the <sup>2</sup>Israel of God. Finally, let no man trouble me, for I bear in my body the <sup>3</sup>marks of being a sufferer in the cause of the Lord Jesus. The favour of our Lord Jesus Christ be with your spirits. Amen.

CHAP. VI. Circumcision of no value to Christians

17 Conclusion.

## ST. PAUL'S EPISTLE TO THE EPHESIANS.

CHAP. I. **P**AUL, an apostle of Jesus Christ, by a divine appointment, to the saints, and faithful in Jesus Christ, that are at Ephesus: Favour be to you, and peace from God our Father, and our Lord Jesus Christ. 2 Blessed be the God and Father of our Lord Jesus Christ, who hath liberally bestowed upon us every spiritual blessing in the heavenly

The address.

The apostle thanks God for his goodness to

dispensation by Christ, according as he chose <sup>3</sup>us for himself in him, before the foundation of the Jewish state; that we might be holy, and without spot before him. He having long ago in his love appointed us his adopted sons, through Jesus Christ, according to the good pleasure of his will, to the praise of that glorious kindness, with which 6

CHAP. I. the Gentiles,

<sup>1</sup> The Jews were at this time allowed to exercise their religion in all parts of the Roman empire, without molestation: circumcised Christians were considered as Jews; if uncircumcised, they were persecuted.

<sup>2</sup> All genuine Christians.

<sup>3</sup> The marks of stripes and stoning, which plainly denoted him to be a firm and zealous follower of Christ.

<sup>4</sup> Ephesus was a celebrated and much frequented city of the Lesser Asia, in which the apostle, having resided three years, had completed a very flourishing church of Christians. See Acts xix. 10. and xx, 31.

A. D. 61. He was carried prisoner to Rome, and during the first year of his confinement there, which was not very close, he wrote this epistle to confirm the Ephesians in the religion of Christ, in which he had instructed them, and to keep them from submitting to the Mosaic rites, by giving them the noblest, and most glorious views of the gospel. The latter end of the epistle, according to the apostle's usual method, contains practical directions and exhortations.

<sup>5</sup> The apostle often affectionately speaks of the Gentiles under the terms *we* and *us*.

CHAP. I. he graciously favoured us through that beloved son, in whom we have  
 7 redemption, *even* the remission of sins through his blood, according  
 8 to the riches of his favour, which he hath made to overflow on us, in all wisdom and understanding.

9 Making known to us that mystery of his will, according to the gracious intention, long ago determined in himself, concerning a  
 10 dispensation *to take place* at the accomplishment of the *proper* time, to collect unto himself, under one head, all things both in <sup>1</sup>heaven and upon the <sup>2</sup>earth, in Christ; in whom

11 we also obtained our lot, under an appointment made long since, according to a purpose of him who performeth all things by the deter-

12 mination of his own will, that we who have hoped in Christ from the first, might be to the praise of his glo-

13 ry. In whom ye also who heard and believed the doctrine of the truth, *even* the gospel of your salvation, were sealed by the holy spirit of

14 promise, which is an earnest of our inheritance, for a deliverance of those whom he hath gained *out of the world* for himself, unto the praise of his glory.

15 Therefore, upon hearing the faith, *which is* among you in the Lord Jesus, and your love to all the saints, I cease not giving thanks in your behalf, *by* making mention of you in my prayers, that the God of our Lord Jesus Christ, the Fa-

17 ther of glory, would give you a spirit of wisdom, and of an understanding of revealed truths, by a knowledge of himself, having the eyes of your minds enlightened, so as to know what is the hope *arising* from his having called you, and what the glorious riches of that in-

heritance, which he hath given you among the saints; and what is that extraordinary greatness of his power towards us believers, according to the working of his mighty strength, which he showed in Christ, by raising him from the dead, and setting him at his own right hand in the heavenly dispensation, above all empire and authority, and power, and dominion, and every name that is named, not only in this but also in the future age, and hath put all things in subjection under his feet, and hath appointed him a head over all things to the church, which is his body, the fullness of <sup>3</sup>him who completely filleth all things.

CHAP. II.

And God hath given life to you, who are now dead to trespasses and sins, in which ye once walked, according to the manners of this world, in conformity to the ruler of this empire of darkness, the <sup>4</sup>spirit that now showeth its power in the sons of disobedience; among whom we all likewise formerly led our lives, in the lusts of our flesh, performing the inclinations of the flesh, and of our *perverse* minds, and were *an account of our actual vices* true children of punishment, even as the rest of the *Gentiles*. But God, in his abundant mercy, <sup>4</sup>on account of the great love with which he loved us, made us, *who are* now dead to sins, alive together with Christ (by favour ye are delivered); and raised us up together, <sup>6</sup>and placed us together in the heavenly *dispensation* in Christ Jesus, that he might show to the ages <sup>7</sup>that are coming, the extraordinary riches of his favour in his kindness to us through Jesus Christ. By favour, I say, ye are delivered <sup>8</sup>

CHAP. II.

The gospel gives a new spiritual life to men, or creates them afresh.

<sup>1</sup> The Jews.

<sup>2</sup> The Gentiles.

<sup>3</sup> Christ, who supplieth the members of his spiritual body, the church, with all ne-

cessary, spiritual, and heavenly gifts. This is to be understood only of the time of the extraordinary gifts of the holy spirit.

<sup>4</sup> The prevalent temper of the world.

CHAP. II. through faith, and this not of yourselves, it is the gift of God: not by works; so that no man can boast: for we are *God's* workmanship, created in Christ Jesus unto good works, for which God prepared us long since, that we might walk in them.

Contrast between the former Gentile and present Christian state of the Ephesians. 11 Wherefore, remember that ye were once Gentiles in the flesh, called uncircumcision, by that which is called circumcision in the flesh, a *circumcision* made with hands: and were at that time without Christ, aliens from the community of Israel, and strangers to the <sup>1</sup>covenants: having no hope of the promise, and without God; 12 *men* of this world. But now ye, who were once afar off, are come near through the blood of Christ. 13 For he is our reconciliation; he hath made both *parties* one, and destroyed that *sign* of enmity, the <sup>2</sup>partition wall which kept them asunder, having abolished through his body the *cause* of enmity, even the law of the commandments consisting in ordinances, so as to create of the two one new man in himself, by making peace *between* 14 *Jews* and *Gentiles*; and so as to reconcile them both, *now* become one body unto God, after slaying 15 the enmity by the cross, and coming to preach glad tidings of peace to you afar off, and to them at 16 hand; for through him we both have this admission to the Father by one <sup>3</sup>spirit.

Christians beautifully compared as a temple. 17 So then ye are no longer strangers and sojourners, but fellow-citizens with the saints, and of the household of God, built upon the founda-

tion of the apostles and prophets, Jesus Christ himself being the chief corner-stone, by which the whole building, fitly joined together, is growing up into a holy temple in the Lord, by which ye also are built up together into a spiritual habitation of God.

CHAP. III. For this cause I Paul *am* the prisoner of Christ Jesus in behalf of the Gentiles, inasmuch as ye have heard of the dispensation of that kindness of God, which hath been shown me on your account. Wherefore I pray that I may not faint in these my tribulations for you, which are your glory, *as being endured for your sakes*, and for the same cause I bend my knees to the Father, by whose name the whole family in heaven and earth is called, that he would grant you, according to his glorious riches, to be strengthened with power through his spirit, in the inward man, so that Christ may dwell through faith in your hearts; and that being rooted, and founded in love, ye and all the saints may be able to comprehend the <sup>4</sup>breadth, and length, and depth, and height of the *goodness* of God in calling the *Gentiles*, and to know the love of Christ, which *indeed* surpasseth knowledge; so that ye may be filled with all the <sup>5</sup>fulness of God. Now unto him who is able to do very abundantly above all that we ask or think, according to the power displayed in us, to him be glory in the church by Christ Jesus, through all generations for ever. Amen.

CHAP. IV. I therefore, a prisoner on account of the Lord, beseech you, that ye

<sup>1</sup> The patriarchal and Mosaic covenants, which promised the Messiah.

<sup>2</sup> Alluding to the wall in the temple, which the Gentiles were not permitted to pass.

<sup>3</sup> The spiritual dispensation of the gospel, which was one and the same to Jews and Gentiles.

<sup>4</sup> This language, as in the former paragraph, is taken from architecture. The foundations of stately buildings, like the temples at Jerusalem and Ephesus, were deeply laid.

<sup>5</sup> Every perfection which God can communicate.

CHAP.

IV.

Unity recommended.

walk in a manner worthy of your calling, with all lowliness of mind, and gentleness, with long suffering, bearing with one another in love; earnestly endeavouring to  
 3 preserve the unity of the spirit in  
 4 the bond of peace: *so as to be* one body and one spirit, even as ye were called unto one hope; *even as*  
 5 *there is* one Lord, one faith, one  
 6 baptism, one God and Father of all, who is above all things, and through all things, and in all things.

17 This therefore I declare, and  
 He charges them not to live like the unconverted Gentiles,  
 charge you in the Lord *as an apostle of Christ*, that ye no more walk as the other Gentiles walk in the vanity of their mind, having the understanding darkened, being estranged from the life of God through the ignorance that is in  
 19 them, and the blindness of their heart, who have given themselves up without remorse to lasciviousness, to the practice of all uncleanness, and inordinate desire.

20 But ye have not so learned  
 but agreeably to the true spirit of the gospel.  
 Christ since ye have heard *concerning* him, and have been instructed, according to the truth in Jesus, to put off according to *your* former  
 22 behaviour the old man, who was going to destruction after the lusts  
 23 of error, and to renew yourselves  
 24 in the spirit of your mind, and to clothe yourselves with the new man, the *man* according to God, created in righteousness and true holiness.

25 Wherefore put away lying, and  
 Various useful precepts.  
 speak every man truth to his neighbour; for we are members of each other. If ye be angry, yet sin not;  
 26 let not the sun go down upon your  
 27 anger; nor give any room to the  
 28 accuser. Let him that hath stolen, steal no more, but rather let him labour, providing with *his* hands the good things *of life*, so as to be

able to give a part unto the needy. CHAP. V.  
 Let no unmeaning word proceed out of your mouth, but that which 29 is good for a furtherance of the business *in hand*, so as to be acceptable to the hearers. And grieve not 30 the holy spirit of God by which ye were sealed against the day of deliverance. Let all bitterness, and 31 wrath, and anger, and clamour, and evil speaking, be removed from you, with all malice; and be kind 32 to one another, tenderly affectioned, freely forgiving each other, even as God also through Christ hath freely forgiven you.

Be therefore imitators of God, as beloved children; and walk in love, even as Christ loved us, and gave 2 himself up for us, an offering and sacrifice unto God, of a sweet-smelling savour. But let not fornication, or any uncleanness, or excessive appetite, be even named amongst you, as becometh saints; or indecent and unchaste speeches, or unbecoming levity; but rather 4 thanksgiving. For be assured of 5 this, that no fornicator or unchaste person, or one of excessive appetites, who is an idolator, can have any inheritance in the kingdom of Christ, *which is the same as* that of God.

Let no man deceive you with vain 6 words; for because of these things Vice quite inconsistent with Christianity.  
 the anger of God cometh upon the sons of disobedience. Do ye therefore have no fellowship with them. For *though* ye were formerly dark- 8 ness, yet now *ye are* light in the Lord; walk as children of light (for 9 the fruit of light is in all goodness, and righteousness, and truth) searching out what is well-pleasing to the Lord. And have no fellowship 11 with the unfruitful works of darkness, but rather reprove them. For it is shameful even to speak 12

<sup>2</sup> So as to be assured of a place in the kingdom of God, when delivered from the

power of death.

CHAP. VI. of those things which are done by them in secret.

15 See then that ye walk circum-  
spectly, not as unwise, but as wise  
men, <sup>1</sup>redeeming the time, be-  
cause the days are evil. Wherefore  
be not inconsiderate, but understand  
18 what the will of the Lord is. And  
be not drunk with wine, or any  
strong liquor, in which is dissolute-  
ness, but be filled with the spirit :  
19 speaking among yourselves psalms  
and hymns, and spiritual songs,  
singing and making melody with  
20 your hearts to the Lord ; giving  
thanks always for all things to God  
the Father, in the name of our Lord  
21 Jesus Christ, submitting your-  
selves one to another in the love  
of Christ.

22 Wives, submit yourselves to your  
husbands as to the Lord ; for the  
husband is the head of the wife,  
23 even as Christ is the head and sa-  
viour of the body, the church : as  
the church is subject to Christ, so  
let wives also in every thing that is  
reasonable, be subject to their  
husbands.

25 Husbands, love your wives, even  
as Christ loved the church, and  
gave himself for it, that having  
26 cleansed it by the washing of water,  
he might make it holy with his  
27 doctrine, so as to present it to him-  
self a glorious church, not having  
blemish or wrinkle, or any such  
thing ; but that it might be pure  
28 and spotless. Husbands ought to  
love their wives as their own bod-  
ies : he who loveth his wife,  
33 loveth himself. Let each of you,  
then, love his wife as himself, and  
let the wife reverence her hus-  
band.

CHAP. VI. Children, obey your parents in  
the Lord, for this is right. This is  
the first commandment, with a prom-  
ise, " Honour thy father and

thy mother, that it may be well  
with thee, and that thou mayest  
live long in the land." CHAP. VI.  
Exodus,  
xx. 12.

And ye parents, be not severe  
with your children, but bring them  
up in the discipline and instruction  
of the Lord.

Servants, be obedient unto your 5  
worldly masters, as unto Christ, being  
very fearful of offending them, <sup>of Serv-</sup>  
in singleness of your heart, even  
without deceit or duplicity, as ye  
obey Christ, not with eye-service, 6  
as men-pleasers ; but as the serv-  
ants of Christ, doing the will of  
God from the heart, doing service 7  
with good will to the Lord, and  
not to men only ; knowing that 8  
each will receive for himself, from  
the Lord, the good which he hath  
done, whether he be a servant or  
free.

And ye masters, deal equally 9  
with them, forbearing threats, know-  
ing that your master also is in hea-  
ven, with whom there is no respect  
of persons.

Finally, my brethren, strengthen 10  
yourselves with the Lord, and with  
his mighty power. Put on the <sup>Exhorta-</sup>  
whole armour of God, that ye may <sup>tion to the</sup>  
be able to stand against the wiles <sup>highest</sup>  
of the accuser. For we have to 12 <sup>Christian</sup>  
wrestle not only against flesh and <sup>excellence.</sup>  
blood, but against the authority,  
against the powers, against the  
rulers of this dark age ; against  
the wickedness of spiritual men in  
a heavenly dispensation. Where-  
fore take up the whole armour of  
God, that ye may be able to with-  
stand in the evil day of trial and  
persecution, and to stand firm hav-  
ing performed every thing.

Peace be unto the brethren, and 23  
love with faith, from God our Father,  
and our Lord Jesus Christ. His 24  
favour be with all who love our  
Lord Jesus Christ in purity.

<sup>1</sup> Or buying your time out of the  
hands of those heathen idolaters, amongst  
whom you live, by carefully avoiding to

give them any just cause of offence.

<sup>2</sup> Heathen magistrates,

<sup>3</sup> Jewish rulers.

## ST. PAUL'S EPISTLE TO THE PHILIPPIANS.\*

CHAP. 1. **P**AUL, and Timothy, servants of Jesus Christ, to all the holy through Christ Jesus, that are at Philippi, with *their*<sup>1</sup> superintendants and <sup>2</sup>deacons: Favour be unto you, and peace from God *our* Father, and the Lord Jesus Christ.

3 I thank my God always upon every remembrance of you, in every prayer of mine for you all; making such prayer with joy for your kind contribution to the gospel, 5 under the same confidence from 6 the first day until now, that each of you who hath begun a good work will go on to finish it until 7 the day of Jesus Christ; as it is but just for me to entertain this opinion of you all, because ye all have *me* in your heart, and shared with me in this ministry, both during these bonds of mine, and *during my* defence and confirmation 8 of the gospel; for God is my witness, how I long for you all with the tender affections of Jesus Christ; 9 with this prayer also, that your love may abound yet more and more, 10 with knowledge, and all understanding, to distinguish the things 11 which are excellent, so as to be sincere and without offence until

The address.

The apostle expresses his gratitude and joy.

the day of Christ; being filled with the fruit of righteousness, through Jesus Christ, to the glory and praise of God.

CHAP. 1

Now I know that *my present* 19 imprisonment will end in my deliverance through your prayers, and a supply of the <sup>1</sup>spirit of Jesus Christ according to my earnest expectation and hope, that I shall disgrace myself in no respect; but 20 with all freedom of speech now, as at all other times, Christ will be honoured in my body, whether by life or by death. For me indeed 21 to live *is to be employed in preaching* Christ, and to die is gain. But if this life in the flesh be to me 22 a fruitful employment *in his gospel*, what I should choose in this case, I cannot say. For I am in 23 a strait between these two *things*, having a desire to depart, and to be with Christ (which would be far better), and yet to continue in this 24 life is more needful on your account. Indeed I know this with a 25 full assurance, that I shall continue *in this life*, and continue with you all for your satisfaction, and the furtherance of your faith, that your 26 glorifying in Christ Jesus may

Speaks with confidence of his release from Rome.

\* This epistle was written from Rome to the Christians of Philippi, a city of Macedonia, some time before the end of A.D. 62. The design of it was to thank the Philippians for the supply they had sent him; to comfort them under the concern they had expressed for his imprisonment; to check a party spirit that had crept in among them; and to promote, on the contrary, an entire union and harmony of affection; to guard them against being seduced from the purity of the Christian faith, by Judaising teachers; to support them under the trials with which

they struggled; and, above all, to inspire them with a zealous concern to adorn their holy profession, by the most eminent Christian attainments.

<sup>1</sup> Those ministers who superintended and instructed the church.

<sup>2</sup> Those who had the management of the collections for the poor.

<sup>3</sup> Or a true Christian spirit, particularly fortitude and firmness, which the apostle had great occasion for, in his defence before Nero.

CHAP. II. abound through <sup>1</sup> me, by my presence with you again.

<sup>ad exhorts</sup> <sup>o unity</sup> <sup>ad forti-</sup> <sup>ude.</sup> 27 Only let your conduct be worthy of the gospel of Christ; that if I come, I may see, or if absent, may hear of you, that ye continue

28 striving together with one mind and one soul, unterrified by all opposers, for the *spreading of* that faith of the gospel, which is to them a <sup>\*</sup>proof of destruction, but

29 to you of salvation. For this kindness hath God vouchsafed to you with respect to Christ, not only to believe in him, but even to suffer 30 for him, enduring the same conflict which ye have seen in me, and now hear to be in me.

CHAP. II. Humility: recom- mended by the exam- ple of Christ, Therefore, if encouragement in Christ, if the consolation of love, if a spiritual union, if affection and compassion *have any power*, fill ye up my joy by having the same dispositions, the same love, the same soul, the same mind.

3 Let there be no quarrel or vain-glory; but with all humility give the preference to one another.

4 Let each consider not their own *concerns* only, but the *concerns* of

5 others also. Let the same disposition be in you, which was also in

6 Christ Jesus, who being in the form of God, *speaking and working miracles in his name*, did not esteem it a prey to be like God, but made himself of no account,

7 taking the form of a servant, *by stooping to the lowest offices of servitude, and resembling the com-*

8 *monest of men*; and when found in the figure *and condition* of an ordinary man, he humbled him-

self *still further*, and became obedient unto death, even the death of the cross. Wherefore God on his 9 part hath very highly exalted him, and bestowed on him a name which is above every name, that by the 10 name of Jesus every knee should bow, *or all opposite authority be put down, of beings* in <sup>3</sup>heaven and on <sup>4</sup>earth, and <sup>5</sup>under the earth, 11 and every tongue confess Jesus Christ to be Lord to the glory of God the Father.

Wherefore, my beloved *bre-* 12 *thren*! as ye always obeyed me with great fear *of giving offence*, not only when I was present, but much more now in my absence; promote the welfare of each other, for God is working in you, *by the* 13 *help and advantages, which you enjoy* both to be willing, and to perform. Do all things with good- 14 will, without murmuring and disputing, that ye may ~~be~~ blameless 15 and uncorrupt, spotless children of God, in the midst of a crooked and perverse generation; among whom shine ye forth as lights in the world, holding out the doctrine of 16 life; that I may boast *of you* in the day of Christ, as not having run *my race* in vain, nor laboured in vain. Yea, even if I be <sup>6</sup>pour- 17 ed out upon the sacrifice and offering of your faith, I will rejoice, and rejoice with you all. In the 18 same manner do ye rejoice, and rejoice with me.

Finally, my brethren, rejoice in the Lord. To write the same things unto you is not troublesome to me, and is safe for you. I count

CHAP. III.

<sup>1</sup> When I shall bestow on you more spiritual gifts, and confirm you in the faith.

<sup>2</sup> None can have faith in the gospel without believing that those who oppose it and perish in their vices, must be punished.

<sup>3</sup> The Jews who were under an heavenly dispensation.

<sup>4</sup> The Gentiles, or all other living per-

sons besides the Jews.

<sup>5</sup> Those who, though now dead, shall hereafter be raised to life again.

<sup>6</sup> This way of speaking refers to the custom both of Jews and Heathens, of pouring wine on the victim which was about to be sacrificed.

CHAP. III. all things but loss in respect of the excellence of the knowledge of Christ Jesus my Lord; for whose sake I have suffered the loss of all *worldly* things, and count them but refuse that I might gain Christ, and be found in him, not  
 9 having mine own righteousness, which is of the law, but that through faith in Christ which is from God,  
 10 so as to know *Christ*, and the efficacy of his resurrection, with a participation of his sufferings, by  
 11 conforming myself to his death, if I may by any means arrive at a complete resurrection from dead  
 12 *works*. Not that I have already attained *this* or already finished my race; but am still pursuing, if I may after all lay hold <sup>1</sup> *on that* for which I also was laid hold on by Christ Jesus.  
 13 Brethren, I do not reckon myself to have laid hold upon it; but this *I do*, forgetting what is behind, and reaching forth to those things which are before, I press to-  
 14 ward the goal for the prize of the heavenly calling of God by Christ  
 15 Jesus. Let us therefore, as many as are men in understanding, think thus; and if in any thing ye think  
 16 otherwise, God will <sup>2</sup> reveal even this unto you. However as far as we have reached, let us walk by the same rule.  
 17 Be ye together imitators of me, brethren, and observe those who who walk after the pattern which ye have in us. For many walk, of whom I have told you often, and now tell you even weeping, that  
 18 they are the enemies of the cross  
 19 of Christ, whose end is the ruin of *others*, whose God is their appetite, whose glory is in their shame, whose mind is on earthly things.  
 20 But we are citizens of heaven, whence we look for a deliverer, our

Every thing is to be postponed to the religion of Christ,

and perpetual advances made to perfection.

Good examples to be followed and bad ones shunned.

Lord Jesus Christ, who will change this lowly body of ours into the form of his glorious body, according to the efficacy by which he is able even to make all things subject to himself. Wherefore, my brethren, beloved and greatly desired, my joy and crown, thus stand firmly in the Lord, my beloved.

Rejoice in the Lord always; again I say, rejoice. Let your reasonableness be known unto all men. The Lord is <sup>3</sup> near. Be anxious about nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And may that peace which exceedeth all comprehension, keep your hearts and minds in Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and if there be any *other thing which is* virtuous, and if there be any *other thing which is* praise-worthy, think on these things. The things which ye both learned, and received, and heard, and saw in me, those practise: and the God of peace will be with you.

I have learned in whatsoever state I am, therewith to be content. I know *what it is* to be brought low, and I know *what it is* to abound. At all times and in all conditions I am instructed both to be full, and to be hungry, both to abound and to want. I can bear all things through <sup>4</sup> him, who strengtheneth me. Now unto our God and Father be glory for ever and ever. Amen. The favour of our Lord Jesus Christ be with you all. Amen.

CHAP. IV.

CHAP. IV.

Exhortations to various important duties.

<sup>1</sup> That reward for which Christ designed me at my conversion.

<sup>2</sup> By his prophets or appointed teachers.

<sup>3</sup> Referring to the destruction of Jerusalem.

lem.

<sup>4</sup> Christ, whose example, precepts, promises, and spiritual gifts, animated the apostle to overcome every difficulty.

ST. PAUL'S EPISTLE TO THE COLOSSIANS.<sup>1</sup>

CHAP. I. **PAUL**, an apostle of Jesus Christ by a divine appointment, and Timothy *our* brother, to the holy and faithful brethren 2 in Christ at Colossé: favour be unto you, and peace from God our Father.

3 We give thanks concerning you, to the God and Father of our Lord Jesus Christ (having heard of your faith in Christ Jesus, and *your* love towards all the saints) on account of that hope, which is laid up for you in heaven; of which *hope* ye have heard before in the true doctrine of the gospel which 6 hath appeared among you, as *it hath* also in great part of the world, and beareth fruit *there* as it doth among you also from the day of your hearing and acknowledging the genuine kindness of God.

9 For this cause we cease not praying in your behalf, since the day we heard *it*, and requesting that ye may be filled with the knowledge of God's will in all spiritual wisdom and understanding, that ye 10 may walk in a manner worthy of the Lord, so as to please him in all things, being fruitful in every good-work, and increasing in the 11 knowledge of God; being endued with all strength unto all pa-

tience and long-suffering, with gladness: giving thanks unto the Father for thinking us worthy of the 12 share *we have* in the lot of the saints in light, for delivering us 13 from the power of darkness, and removing us into the kingdom of his beloved son, by whom we have deliverance, even the forgiveness 14 of our sins.

*That beloved son* who is an image 15 of the invisible God, a first-born of the whole *new* <sup>Christ is the head of the new creation,</sup> creation, for in him were created *anew* all the things in the <sup>3</sup>heavens, and upon the <sup>4</sup>earth, the things <sup>5</sup>visible and the things <sup>6</sup>invisible, whether thrones, or dominions, or governments, or powers, all these things were created through him and for him. And 17 he is above all the things of the *new creation*, and all these things subsist by him, and he is the head 18 of the body, the church, the first-born from the dead, so as to be first in all things. For it hath 19 pleased the Father that in him all <sup>7</sup>fulness should dwell, and to reconcile all things to himself, by 20 making *men at peace with him* through Christ *whose* blood was shed on the cross; through a *crucified Christ I say*, whether the things on earth or the things in heaven.

<sup>1</sup> Colossé was a considerable city of Phrygia in the Lesser Asia, not far from Laodicea, where a Christian church had been founded by Epaphras, or Epaphroditus, the companion of Paul. The apostle wrote this epistle to the Colossians in the same year as he did those to the Ephesians and Philip-  
pians, under the same circumstances, and from the same place; with a design to confirm by his own authority the doctrine which Epaphras had taught. This epistle is so like that to the Ephesians, both in language

and matter, that the one will greatly illustrate the other.

<sup>2</sup> That state in which things were put by the gospel is frequently called a creation. See Ephes. ii. 10, iv. 24. 2 Cor. v. 17. Gal. vi. 15.

<sup>3</sup> Jews.

<sup>4</sup> Gentiles.

<sup>5</sup> The living.

<sup>6</sup> The dead.

<sup>7</sup> Every thing necessary for the formation and preservation of his church.

CHAP.  
III.and the  
Saviour of  
those who  
obey his  
gospel.

And you that were formerly aliens, and enemies in *your* minds by wicked works, hath he now reconciled through *your faith*, in an obedience to him who suffered the cruel death of his fleshly body, 22 that he might present you holy, and spotless, and blameless before 23 him, if ye continue grounded and stedfast in *your* faith, and not moved away from the hope of that gospel, which ye have heard, and which hath been preached to Jews and Gentiles very extensively, of which I Paul have been made a minister.

CHAP.  
II.Persever-  
ance recom-  
mended,

As ye have therefore received Christ Jesus the Lord, so walk in him: rooted and built up in him, and established in the faith; and 6 as ye were taught, abounding therein with thanksgiving.

CHAP.  
III.and spiri-  
tual mind-  
edness;

Since ye have been raised up with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your minds on the things above, not on the things upon the earth; 3 for ye have died to the things of this world, and your life is laid up in store with Christ 4 in God; so that when Christ our life shall appear, we also shall appear in glory. Let your members, therefore, be dead to these earthly things, fornication, uncleanness, impure passion, wicked lusts, and inordinate desire, which is idolatry; 6 for because of these things the punishment of God cometh on the 7 sons of disobedience, amongst whom ye once lived, and walked in these practices.

with a re-  
nunciation  
of every  
thing un-  
worthy of  
a Chris-  
tian.

8 But now lay aside all these things, anger, wrath, malice, evil-speaking, and filthy conversation, from your mouth. Lie not one to another, since ye have put off the old man with his deeds, and have put on the new man, which is renewed

in knowledge after the image of *Christ* who created him; where there is neither Gentile nor Jew, 11 circumcision, nor uncircumcision, barbarian nor Scythian, slave, nor free-man: but Christ is every thing and that among all.

Clothe yourselves, therefore, as 13 chosen saints, and beloved sons of God, with affections of pity, kindness, humility of mind, meekness, forbearance; bearing with each other, and forgiving each other freely: if any one have a complaint against another, even as Christ freely forgave you, do ye also freely forgive. But over all these virtues, 14 put on love, which is the bond of perfection, and let the peace of Christ preside in your hearts; to 15 which ye have been also called in one body; and be thankful. Let 16 the doctrine of Christ dwell in you richly, with all wisdom, whilst ye teach and admonish yourselves with psalms, and hymns, and spiritual songs, singing with thankfulness in your heart to the Lord. And whatever 17 ye say, or do, do all in the name of our Lord Jesus Christ, giving thanks unto God the Father through him.

Wives, submit yourselves to your 18 husbands, as it is fit in the Lord. Husbands love your wives, and be not bitter toward them. Children, obey your parents in all things, for this is well-pleasing to the Lord. Fathers, provoke not your children, lest they be discouraged. Servants, obey your worldly masters in all things; not with eye-service, as men-pleasers, but with singleness of heart, in the fear of God; and whatever ye do, do it 23 from the soul as for the Lord, and not for men only, knowing that 24 from the Lord ye will receive the inheritance of sons for your reward, for ye serve Christ as your Lord. But he that doeth wrong will be 25

CHAP.  
III.Various  
virtues en-  
forced.Duty of  
wives and  
husbands;

of children;

and parents;

of servants;

<sup>†</sup> Raised to a new and better course of life, as he was from the tomb.

\* Your future life and happiness.

CHAP. III. punished for the wrong which he hath done, and there is no respect of persons. Masters, give to your servants that which is just and equal, knowing that ye also have a master in heaven.

CHAP. IV. and masters.

2 Persevere in prayer, watching *therein so as to be intent upon it, and uniting it* with thanksgiving; praying for us also, that God would open us a door for the word, to speak the 'mystery' of Christ, for 4 which indeed I am in bonds, that 5 I may publish it as I ought. Walk warily towards those that are without *the church of Christ*, redeeming the time. Let your conversation be always well pleasing, tempered with wisdom, knowing the proper answer for each person. Say to Archippas, "Take heed to 17 the ministry which thou hast received in the Lord, that thou fully discharge it." The salutation by 18 the hand of me Paul. Remember my bonds. The favour of *God* be with you.

## ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.\*

CHAP. I. PAUL and Sylvanus, and Timothy, to the church of the Thessalonians *which professes faith* in God our Father, and our Lord Jesus Christ: favour be to you and peace!

The address.

2 We thank God always for you all, making mention of you in our prayers without ceasing, remembering the activity of your faith, and the laboriousness of your love, and 3 the patience of your hope in our Lord Jesus Christ, in the sight of 4 our God and Father: knowing, brethren, beloved by God, that he 5 hath chosen you. For the gospel preached by us came not to you in words only, but also with the power of the holy spirit, and with great conviction; even as ye know how we acquitted ourselves among you for your sakes.

CHAP. I.

And ye became imitators of me; 6 receiving the doctrine of the Lord in much affliction; *but* with joy of a holy spirit: so that ye are become patterns to all the believers 7 in Macedonia and Achaia; for 8 from you the word of the Lord hath sounded forth not only in Macedonia and Achaia, but in 9 every place also your faith in God hath spread abroad, so that we need not to speak any thing *concerning it*. For they themselves declare what a 9 reception we had among you, and how ye turned to God from idols, to serve the living and true God, and to look for his son from heaven, 10 whom he raised from the dead, *even*

Grateful joy on account of their good behaviour;

and the good example they set.

\* The before hidden doctrine of the Gentiles' equal right with the Jews to a participation of the gospel.

\* This epistle is thought by learned men to have been the first which the apostle wrote. He had preached the gospel at Thessalonica, which was at that time the capital of Macedonia, about A. D. 51, and had formed his converts, consisting chiefly of native heathens, who had formerly

been idolaters, into a regular society or church. The next year, A. D. 52, being at Corinth, he wrote them this epistle, exhorting them to continue steadily in their profession, warning them against those impurities which they had so lately relinquished, settling some points relating to the resurrection, on which they held some erroneous opinions, and concluding with general instructions.

\* Amongst all the Christian churches.

CHAP. 1. Jesus, who will deliver us from the punishment that is to come.

CHAP. 1V. For yourselves know, brethren,

Courage and sincerity of the apostle ;

that our coming among you was not in vain ; but though we had before suffered bodily injury, as ye know, at Philippi we had the courage through our God to declare unto, you the gospel of God, with much earnestness ; inasmuch as our exhortation was not of error, nor with impure views, nor with guile ; but as we have been thought worthy by God to be entrusted with the gospel, we speak accordingly, not as pleasing men, but God, who proveth our hearts. For neither did we use at any time flattering speeches, as ye know, nor seek praise of men, neither of you, nor of others, nor any pretence of extortion (God is witness,) when we might have used authority, as apostles of Christ ; but we behaved with gentleness among you.

and tender affection for his converts ;

8 As affectionate towards you, as a nursing-mother cherishing her children, we were willing to impart unto you not only the gospel of God, but our own lives also, because ye were dear unto us.

9 For ye remember, brethren, our labour and toil ; how we worked night and day, that we might not be barthensome to any of you.

10 Ye are witnesses, and God is witness, how holily and uprightly, and unblameably we behaved ourselves among you that believed ;

11 as ye know how we exhorted and comforted, and charged every one of you as a father *doth* his children,

12 that ye should walk in a manner worthy of God, who hath called us into his glorious kingdom.

13 For this cause we are thankful also unto God continually, that upon receiving the doctrine of God,

which ye heard from us, ye accepted it not as a doctrine of men, but as it truly is, a doctrine of God ; which hath its effect also in you who believe. For ye, brethren, are become like the churches of God in Christ Jesus that are in Judea, in as much as ye also have suffered the same things from your countrymen as they did from the Jews ; who both killed the Lord Jesus, and their own prophets, and have persecuted us, who please not God and are against all men ; forbidding us to declare salvation to the Gentiles, thus always filling up *the measure* of their sins ; but complete punishment is overtaking them.

What thanks can we render unto God concerning you, for all the joy which we feel on your account, before our God, night and day ? being most exceedingly desirous to see your face, and to make up the deficiencies of your faith.

Now may God our Father, and our Lord Jesus Christ, direct our way to you. And may the Lord multiply abundantly your love to each other and to all, as our's also is towards you ; so as to establish your hearts unblameable in holiness before God our Father, at the coming of our Lord Jesus Christ with all his saints.

Further more, brethren, we entreat and exhort you, as ye have received from us how ye ought to walk and to please God, ye would abound more and more. For ye know what charges we gave you by *the authority* of the Lord Jesus. For this is the will of God, even your sanctification, that ye keep yourselves from fornication, that each of you know how to possess his body in holiness and honour ; not in

\* What they wanted of the knowledge of the gospel, and spiritual gifts.

\* Jesus might be entreated to direct the

apostle's way, because he conferred the gifts of the spirit at that time, but these gifts have long since ceased.

CHAP. IV. lustful passions, as those Gentiles who know not God; not over-  
5 reaching, nor injuring his brother  
6 in this matter: because the Lord  
will punish all these things, as we  
also forewarned you, and expressly  
7 declared; for God hath ~~not~~ called  
us unto uncleanness, but unto ho-  
8 liness; so that he who rejecteth  
*this precept* rejecteth not man but  
God; who hath also given his ho-  
ly spirit for our benefit.

9 Now, concerning brotherly love  
and brotherly love. you; for ye yourselves are taught  
10 by God to love one another; and  
indeed ye do practice this towards  
all the brethren throughout Mace-  
donia; and we exhort you, bre-  
11 thren! to abound therein still  
more, and to be ambitious of peace,  
and to mind your own business,  
and to work with your own hands;  
12 as we charged you that ye may ap-  
pear with credit to those who are  
without, and be in want of no-  
thing.

13 Now, I wish you, brethren, not  
The coming of Christ de- to be ignorant with respect to them  
scribed. that are fallen asleep, lest ye sor-  
row as other men without hope.

14 For if we are persuaded that Jesus  
died and rose again, *even so we*  
*ought to believe* that God will  
through Jesus bring with him them  
15 also who are fallen asleep. For  
this we declare unto you by the  
word of the Lord, that those of us  
who are left alive at the coming of  
the Lord shall not be before them  
16 that are asleep; because the Lord  
himself will come down from hea-  
ven with the commanding voice of  
an archangel, and a loud-sounding  
trumpet. And they who have died  
in the cause of Christ, will first  
17 come to life; afterwards we who  
are left alive shall be caught up to-  
gether with them into the clouds, to  
meet the Lord in the air; and then

we shall ever be with the Lord. CHAP. IV. Wherefore, comfort each other  
with these doctrines. 18

But concerning the exact time of CHAP. V. *this*, brethren, ye have no need  
that I write unto you, for ye your-  
selves know perfectly that the day  
of the Lord will come as a thief in 2  
the night. When *men* shall say, 3  
"Peace and safety," then sudden  
destruction will come upon them,  
and they shall not escape. But ye, 4  
brethren, are not in darkness that  
the *last* day should overtake you as  
a thief. Ye are all sons of light, 5  
and sons of day: we are not of  
night nor of darkness. So then let 6  
us not sleep as others, but be  
watchful and sober; for the sleepers 7  
sleep by night, and the drunkards  
are drunken by night. But let us 8  
who are of the day be sober, put-  
ting on a breast-plate of faith and  
love, and for a helmet the hope of  
salvation: for God hath appointed 9  
us not unto punishment, but to at-  
tain salvation through our Lord  
Jesus Christ, who died for us, that 10  
whether we be alive or dead *at the*  
*last day*, we might dwell together  
with him. Wherefore encourage 11  
each other, and improve each  
other, as indeed ye do.

Now, we entreat you, brethren, 12  
to consider them who labour among  
you, and are set over you in the  
Lord, and admonish you; and to  
regard them with the utmost fond- 13  
ness of affection; and to live in  
peace with them, because of their  
office. And we exhort you, bre- 14  
thren, admonish the unruly, com-  
fort the feeble-minded, support the  
weak be long-suffering towards all  
*men*. See that none render evil 15  
for evil to any one, but follow after  
kindness always to each other, and  
to all. Rejoice evermore; pray 16  
without ceasing; at all times give 17  
thanks; for this is the will of God 18

\* Perfectly well instructed.

\* In things relating to Christianity.

CHAP. in Christ Jesus concerning you. the coming of our Lord Jesus CHAP.  
 V. Quench not the spirit. Under- Christ. He who called you *may* V.  
 20 value not <sup>a</sup> prophesying. Prove all *be* relied upon for a performance 24  
 21 things; hold fast the best. Ab- *of his promise*. Brethren, pray for  
 22 stain from all appearance of evil. us. I charge you, by the Lord, that 27  
 23 Now, may the God of peace this letter be read to all the holy  
 Apostolic make you altogether holy! and brethren. The favour of our Lord 28  
 benedic- may your spirit, and life, and body, Jesus Christ be with you. Amen.  
 tion and conclusion. be kept entire, and blameless unto

## ST. PAUL'S SECOND EPISTLE TO THE THESSALONIANS.

CHAP. PAUL, and Sylvanus, and Timo- flaming fire, executing vengeance CHAP.  
 I. thy, unto the church of the on them who know not God, and II.  
 The ad- Thessalonians in God our Father, obey not the gospel of our Lord Je- 8  
 dress. sus Christ. These will suffer a 9  
 2 be to you, and peace from God our sentence of long-lasting ruin, be-  
 Father, and *from our* Lord Jesus fore the presence of the Lord and  
 Christ. his glorious power, when he is  
 3 We ought to thank God always come to be glorified by his saints,  
 Their for- for you, brethren, as it is fit, be- and to be admired on that day by 10  
 titude a cause your faith thrive, and the every believer of our testimony,  
 subject of grateful re- which was established among you  
 joicing; each other encrease. So that we by proof. For which <sup>a</sup> purpose in- 11  
 4 ourselves glory in you among the deed we are always praying on your  
 churches of God, on account of behalf, that our God would count  
 your patience and trust, under all you <sup>b</sup> worthy of *this* calling, and  
 the wrongs and distresses which ye fully execute with power all the  
 5 endure; a proof of the just ap- gracious pleasure of his goodness,  
 pointment of God, in vouchsafing and *your* work of faith: that the 12  
 unto you that kingdom of God, for name of our Lord Jesus Christ  
 which ye can even suffer. may be glorified by you, and ye by  
 6 Now God will be just in recom- him, according to the favour of our  
 persecutors pensing affliction to those who af- God and of *our* Lord Jesus Christ.  
 will be se- flict you; and to you that are afflict- CHAP.  
 verely pu- ed, rest with us at the manifesta- II.  
 nished. tion of our Lord Jesus Christ from  
 7 heaven, with his mighty angels, in

<sup>a</sup> By an abuse of its gifts.

<sup>b</sup> The exercise of the powers and duties of a prophet, of which teaching was a chief one.

<sup>c</sup> This epistle was written from the same place, and in the same year as the former was. The design of it is to correct a misunderstanding of some part of his first epistle, and

to give the Thessalonians more particular directions how to conduct themselves towards those who walked in a disorderly manner.

<sup>d</sup> That ye may have rest with us.

<sup>e</sup> By his power assisting you here, and glorifying you hereafter.

CHAP. II. your judgment, nor troubled by any *pretended* declaration of the spirit, nor by any expression, nor by any letter as from us, as if the day of the Lord were at hand. Let

e can-  
no them  
ainst be-  
deceiv-

no one deceive you by any means :  
3 for *that day will not come*, unless there come a falling away first, and the man of sin, the son of mischief,  
4 be displayed ; who opposeth and raiseth himself up above every one that calleth himself a <sup>1</sup> god, or *demandeth* reverence ; so as to place himself in the <sup>2</sup> temple of God, as a god, <sup>3</sup> declaring himself to be a  
5 god. Do ye not remember that when I was yet with you, I told you these things.

6 And now ye know what <sup>4</sup> hindereth ; so that he will display himself in his proper time ; though indeed this mystery of wickedness is showing itself already ; but he who now hindereth must be removed, and then this <sup>5</sup> wicked person will be displayed ; whom the Lord Jesus will consume with the breath of his mouth, and will destroy with the manifestation of  
9 his presence : *even him* whose appearance is according to the operation of <sup>6</sup> Satan, with all imposture of miracles, and of signs and wonders ; and with all iniquitous deceit among those that are prepared for destruction ; because they received not the love of the truth that  
11 they might be saved. And for this cause, God will permit to prevail among them a mighty working of  
12 error ; so that all will be condemned who believe not the truth, but have pleasure in iniquity.  
13 But we ought always to thank God on your behalf, brethren ; be-

he man  
sin must  
pear be-  
re the  
ming of  
rist.

loved by the Lord ! because God chose you at first unto salvation, by a spiritual purification, and a belief of the truth ; for which end he hath called you by the gospel which we preach, to the obtaining of the glory of our Lord Jesus Christ.

CHAP. III.

Repeats  
his thank-  
fulness.

So then, brethren ! continue to hold fast the doctrines delivered unto you by us, whether by word of mouth, or by letter. Now, may our Lord Jesus Christ himself, and God our Father, who hath shown his love for us by graciously giving us an everlasting comfort, and a good hope, encourage your hearts, and establish you in every good word and work.

Finally, brethren ! pray for us, that the doctrine of the Lord may have free course, and gain glory, even as with you ; and that ye may be delivered from unstable and wicked men ; for all are not steady to the faith. But the Lord may be relied on that he will establish you, and keep you from evil. And we have this confidence in the Lord concerning you, that ye both do, and will do, the things which we command you. And may the Lord direct your hearts unto the love of God, and unto an <sup>7</sup> endurance of Christ.

CHAP. III

He re-  
quests their  
prayers.

Now, we charge you, brethren ! in the name of our Lord Jesus Christ, to keep yourselves from every brother who walketh disorderly, and not according to the doctrine which he received from us. For ye know that ye ought to imitate us ; and we were not disorderly among you, neither did we live at any man's cost, but worked with labour and weariness, night and

Charges  
them to  
avoid the  
company  
of the  
idle, &c.

<sup>1</sup> Above magistrates, kings, and emperors.

<sup>2</sup> The Christian church.

<sup>3</sup> Ostentatiously displaying, not only a spiritual, but a temporal power.

<sup>4</sup> He means the Roman empire

<sup>5</sup> The Bishop of Rome, and his suc-

cessors.

<sup>6</sup> With fraud and delusion, such as might be expected from the greatest adversaries of Christ.

<sup>7</sup> An endurance of such afflictions as your Christian profession exposes you to.

CHAP. day, that we might not be bur-  
 III. thensome to any of you : not be-  
 9 cause we have no authority, but  
 to make ourselves a pattern to you  
 10 for your imitation. For indeed  
 whilst we were with you, we gave  
 you this charge, that if any one  
 were not willing to work, neither  
 11 should he eat. For we hear that  
 some among you walk disorderly,  
 doing no business *of their own*,  
 but prying into the business of  
 12 others. Now we charge such, and  
 entreat them by our Lord Jesus  
 Christ, that they labour, and eat  
 their own bread in peace.

And ye, brethren, be not weary  
 in well-doing. And if any one dis-  
 obey our orders in this letter, mark  
 13 that *man*; nor keep company with  
 him that he may be ashamed. Yet  
 do not regard him as an enemy, <sup>and to make</sup>  
 but admonish him as a brother. <sup>those who</sup>  
<sup>disobeyed</sup>  
<sup>his orders.</sup>

Now, may the Lord of peace 16  
 give you his peace every way at all  
 times ! The Lord be with you all. <sup>Concludes</sup>  
 The salutation of me Paul is with <sup>with his</sup>  
 my own hand ; which is my mark <sup>blessing.</sup>  
 in every letter ; so I write. The 18  
 favour of our Lord Jesus Christ be  
 with you all. Amen.

## ST. PAUL'S FIRST EPISTLE TO TIMOTHY.

CHAP. I. PAUL, an apostle of Jesus  
 I. Christ, by the appointment of  
 Address to God our Saviour, and Christ Jesus,  
 Timothy. *who is our hope*, to Timothy, my  
 2 true <sup>2</sup> son in the faith ; favour,  
 mercy, and peace *be to thee* from  
 God our Father, and Christ Jesus  
 our Lord.  
 3 As I besought thee to remain at  
 A former Ephesus, when I went into Mace-  
 request re- donia, that thou mightest charge  
 newed, some not to teach other doctrines,  
 4 nor give heed to fables and endless  
 genealogies, which occasion dis-  
 putes, rather than that godly edify-  
 ing which is by <sup>3</sup> faith, *so I now be-*  
*seach thee.*

Now, the end of this charge to CHAP.  
 I. *thee* is love out of a pure heart, and  
 of a good conscience, and of faith  
 Design of unfeigned : from *all* which some  
 thee which he having erred, have turned aside to  
 is going to give him vain talk, desiring to be teachers of  
 7 the law, *yet* not understanding  
 what they say, nor concerning  
 what they strongly affirm.

But we know that the law is 8  
 good, if we use it suitably to its  
 Use of the purpose ; knowing this, that the  
 law. law is not made for a righteous 9  
 man, but for the lawless and diso-  
 bedient, for the ungodly and for  
 sinners, for the unholy and impure ;  
 for murderers of fathers, and mur-

<sup>1</sup> It appears from the Acts of the Apostles, and several passages in the Epistles of Paul, that Timothy was a young man of most excellent qualities, and almost constantly the companion of the apostle. This first epistle to him was written, A. D. 56, from some place in Macedonia. The design of it was to instruct Timothy with respect to the superintendence and manage-

ment of the church of Ephesus ; what ought to be the qualifications of those who were to be appointed ministers ; how false teachers should be withstood, erroneous notions refuted, and perfect order and harmony restored.

<sup>2</sup> Whom I converted to Christianity.

<sup>3</sup> Which arises from belief in the gospel.

CHAP. <sup>1</sup> detesters of mothers, for murderers of

1. mankind, for fornicators, for those

10 who defile themselves with men,  
for manstealers, for liars, for per-  
jured persons, and if there be any  
other thing that is contrary to the  
wholesome doctrine of that glorious

11 gospel of the holy God, which has  
been committed to my trust.

12 And I am thankful to Christ Je-  
<sup>expresses</sup> <sup>is grati-</sup> <sup>ude to Je-</sup> <sup>s Christ.</sup> sus our Lord, who giveth me  
strength, for counting me faithful,  
and putting me into the ministry;

13 who was before a blasphemer, and  
a persecutor, and an injurious *per-*  
*son*: but I obtained mercy, because  
I acted ignorantly through unbe-

14 lief: and the favour of our Lord  
was exceedingly abundant, with  
that faith and love which are by  
Christ Jesus.

15 These are true words, and wor-  
<sup>sign of</sup> <sup>Christ's</sup> <sup>minis-</sup> <sup>ter.</sup> thy to be received by all, that Christ  
Jesus came into the world to save  
sinners; of whom I am a chief

16 sinner. However, for his cause I  
obtained mercy, that in me a chief  
sinner, Jesus Christ might show  
forth great long-suffering, for an  
example to those who should here-  
after believe on him to everlasting

17 life. Now to the King eternal,  
immortal, invisible, the only God,  
be honour and glory for ever and  
ever. Amen.

18 This charge I commit unto thee,  
<sup>son of</sup> <sup>son</sup> Timothy, according to the

<sup>charge</sup> <sup>in he</sup> <sup>eds to</sup> <sup>in</sup> <sup>text</sup> <sup>pter.</sup> <sup>2</sup> prophecies which went before  
concerning thee, that by them thou  
mightest war a good warfare, hold-  
ing faith and a good conscience,  
which some having put away have

20 made shipwreck as to their faith;  
of whom are Hymeneus and Alex-

ander, whom I have delivered to CHAP.

<sup>1</sup> Satan, that they may be taught  
not to blaspheme.

I exhort therefore, first of all, that CHAP.

<sup>II.</sup> <sup>For whom</sup> <sup>prayers</sup> <sup>ought to be</sup> <sup>made.</sup> <sup>2</sup> supplications, <sup>3</sup> prayers, interces-  
sions, and thanksgivings, be made  
for all persons; for kings, and for  
all that are in high station; that we

may lead a quiet and peaceable life <sup>2</sup>  
with all godliness, and becoming  
behaviour; for this is good and ac- <sup>3</sup>  
ceptable in the sight of God our Sa-  
viour; who willet all men to be <sup>4</sup>  
saved, and *in order to that* to come  
to the knowledge of the truth.

For there is one God, *the same* <sup>5</sup>  
*both of Jews and Gentiles*, and one <sup>Gospel in-</sup> <sup>tended for</sup> <sup>all.</sup>  
mediator also between God and  
men, the man Christ Jesus; who

gave himself a <sup>6</sup> ransom for all, a  
doctrine to be declared upon due  
evidence in its proper time; of <sup>7</sup>  
which I have been appointed a  
preacher and an apostle (I speak the  
truth, I speak not falsely,) an in-  
structor of the Gentiles in the true  
faith.

I will therefore that men pray in <sup>8</sup>  
every place, lifting up holy hands, <sup>How wo-</sup> <sup>men ought</sup> <sup>to behave,</sup>  
without anger and disputing. In  
like manner, that women also adorn

themselves in decent apparel, with <sup>9</sup>  
modesty and sobermindedness; not  
so *much* with plaited hair, or gold or  
pearls, or costly array, as (what be- <sup>10</sup>  
cometh women professing the wor-  
ship of God) with good works. Let

11 the woman learn in silence, with  
all subjection; but I suffer not the <sup>12</sup>  
woman to teach or to usurp autho-  
rity over the man, but *command*

her to remain in <sup>7</sup> silence: for Adam <sup>13</sup>  
was formed first, and Eve after-  
wards; and Adam was not deceiv- <sup>14</sup>

<sup>1</sup> In my state of unbelief.

<sup>2</sup> Some prophets in the Christian church  
had foretold that Timothy would be a  
faithful minister of Christ. See 1 Tim.  
iv. 14.

<sup>3</sup> Bodily diseases.

<sup>4</sup> For averting evil.

<sup>5</sup> For obtaining good.

<sup>6</sup> A ransom is a price paid for the deliver-  
ance of a captive; and the great end of Christ's  
life, and his dying in the cause of truth, was  
to persuade all men to renounce the slavery  
of sin and folly.

<sup>7</sup> Unless she was under an immediate im-  
pulse of the spirit. See 1 Cor. xi. 5.

CHAP. II. ed, but became a transgressor through the error of the woman.

15 Notwithstanding, their offspring will be saved, if they continue in faith and love, and sanctify with sobermindedness. This is a doctrine worthy of belief.

Qualifications of Christian ministers and superintendents.

If a man wish for the office of a superintendant, he desireth an honourable employment. A superintendant then must be blameless, a husband of one wife, sober, of a sound mind, orderly, hospitable, 3 ready to teach; not riotous, no striker, but mild; not contentious; 4 not covetous; ruling his own family well, and having his children in 5 subjection with all decorum; (for if a man know not how to rule his own family, how can he take care 6 of the church of God?) not a new convert, lest he be puffed up with vanity, and fall under the reproach 7 of the accuser. Moreover, he must have a good testimony from those who are yet unconverted; lest he fall into reproach, and the snare of the accuser.

Deacons. 8 In like manner, the deacons must be grave, not 1 double-tongued, not given to much wine, not greedy of 9 base gain; holding the 2 mystery of the faith with a pure conscience; 10 and let these first be proved, then let them use the office of deacon, 11 being found irreproachable. In like manner, the women, *deaconesses*, must be grave, not slanderers, 12 sober, faithful in all things. Let the deacons be husbands, *each* of one wife, ruling their children and 13 their own families well; for those who perform the office of a deacon well procure for themselves an honourable station, and *acquire* great freedom of speech in the faith which is in Christ Jesus.

<sup>1</sup> Hollow and deceitful.

<sup>2</sup> The long concealed, and peculiar doctrines of the gospel

<sup>3</sup> Proved to be the Christ, by the miracles which the spirit of God enabled him to

I write these things unto thee, CHAP. IV. hoping to come unto thee shortly: but if I delay, that thou mayest know how thou oughtest to behave thyself as a pillar and support of the truth in the house of God, which 15 is the church of the living God. And the mystery of the true religion is confessedly great. He who was manifested in the flesh, was 3 justified by the spirit, seen by 4 angels, preached to the Gentiles, believed on in the world, *after he had been* taken up into glory.

Now, the spirit saith expressly, CHAP. IV. that in latter times some will fall away from the faith, giving heed to Apostasy of latter times. deceitful spirits, and doctrines, concerning demons, through the hypocrisy of those who speak falsehoods, 2 whose conscience is seared with an hot iron; giving commands about 3 abstinence from marriage, and from meats, which God created to be partaken of, with thanksgiving, by those who believe and know the truth; for every creature of God is 4 good, and nothing is to be refused, if it be received with thanksgiving, for it is made clean, *or fit for food*, 5 by divine appointment, and by prayer.

6 Lay these things before the brethren, and be a good minister of Timothy charged to warn his brethren of it. Jesus Christ, nourished up in the doctrines of the faith, and those good instructions with which thou art acquainted. But reject profane 7 and old women's fables, and exercise thyself to godliness; for bodily 8 exercise is profitable for a short time *only*, but godliness is profitable for ever, having a promise *not only* of the 9 present life, but of that *also* which is to come.

These are true words, and worthy to be received by all; for on 10

work.

<sup>4</sup> Or messengers, meaning his apostles after his resurrection.

<sup>5</sup> Good men have reliance on God, peace of mind and conscience, hope of future hap-

CHAP. V. this account we both labour, and suffer reproach, because our hope is in the living God, who is a saviour unto all men, especially those who trust in him. These things give in charge and teach.

12 Take care that no man despise thy youth, but be an example to the believers, in conversation, in behaviour, in love, in fidelity, in purity. Till I come attend to reading, exhortation, instruction. Neglect not thy gift which was given thee agreeably to prophecy, with the laying on of the hands of the elders. Exercise thyself in these things, give thyself wholly to them, that thy improvement may appear to all. Attend to thyself and to thy teaching; for by doing this thou shalt both save thyself, and those that hear thee.

CHAP. V. Rebuke not an older man, but advise him as a father; treat the younger men as brethren, older women as mothers, younger, as sisters, with all purity. Support widows that are widows indeed; but if any widow have children, or grandchildren, let these show their piety, especially to their own family, and requite their parents; for this is acceptable before God.

5 Now, she that is a widow indeed, and left alone, hopeth in God, and continueth in supplications and prayers, night and day: but she that giveth herself up to pleasure, is dead whilst she liveth. These things also give in charge that they may be blameless. But if any one provide not for his own, and especially for his own family, he denieth the faith and is worse than an unbeliever.

17 Let the elders who preside well,

be honoured with a double reward, especially those who labour in teaching the word: for the scripture saith, "Muzzle not an ox whilst he treadeth out the corn;" and "The workman is worthy of his hire." Receive not an accusation against an elder without two or three witnesses. Rebuke offenders before all, that others also may fear.

I charge thee before God, and the Lord Jesus Christ, and the chosen angels, that thou observe these things without prejudice, doing nothing by partiality. Put thy hands hastily on no man, and partake not in the sins of others: keep thyself pure.

Some mens' sins are manifest at first, and go before them to judgment; but the sins of others follow them thither; in the same manner also the good works of some are manifest at first; and those that are otherwise cannot be hidden.

Let those servants who are under the yoke, esteem their masters worthy of all honour, that the name of God and his doctrine be not evil spoken of; and let not the servants of believers think lightly of their masters, because they are no more than brethren, but rather serve them as believers and beloved, partakers of the same benefit, with a more hearty service.

If any one teach otherwise, and attend not to the wholesome commands of our Lord Jesus Christ, and is blind to the doctrine according to godliness, having no knowledge, but doating about questions and strifes of words, whence cometh envy, contention, evil speeches, wicked suspicions, perverse disput-

piness, and those temporal blessings, which industry, temperance, integrity, and frugality have a natural tendency to produce.

<sup>1</sup> By the contributions of the church.  
<sup>2</sup> Or messengers. The apostle may mean

himself, and the rest of the apostles who were then alive.

<sup>3</sup> Will not appear before the great day.

<sup>4</sup> Finally, and so as to obtain their just reward.

The hope of Christians.

Diligence in the duties of a teacher strongly recommended.

How Timothy was to behave to persons of different ages and sexes.

What widows should be.

CHAP. VI.

Good ministers worthy of double reward. Deut. xxv. 4. Lev. xix. 13.

Solemn injunction to be cautious in the appointment of ministers.

Danger of being deceived in the choice of ministers.

CHAP. VI.

Directions about servants.

False teachers to be shunned.

- CHAP. VI. ings among men of corrupt minds, and destitute of the truth, supposing that ' godliness is gain ; from such withdraw thyself.
- 6 Now, godliness with contentment is great \* gain ; for we brought nothing into this world, and it is certain we can carry nothing out of it. Having therefore food and covering, let us be therewith content.
- 9 But they that would be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which sink men deep in ruin and
- 10 perdition. For the love of money is the root of all evil ; and through an eagerness in this pursuit some have strayed from the faith, and pierced themselves through with many sorrows.
- 11 But do thou, O man of God ! see these things, and follow after righteousness, godliness, fidelity, love, patience, meekness. Strive in this honourable contest of the
- 12 faith ; lay hold on that eternal life, unto which thou wast called, and madest an honourable declaration before many witnesses.
- 13 I charge thee in the sight of God who giveth life to all, and in the sight of Jesus Christ, who bare testimony in that excellent declaration which he made before Pontius Pilate, that thou keep this command, so as ' to be without spot and unblameable, until the appearance of our Lord Jesus Christ, which will be displayed in its proper time by the holy and only Potentate, the King of Kings, and Lord of Lords, who alone hath immortality, dwelling in light inaccessible ; whom no man hath seen or can see ; to whom be honour and power everlasting. Amen.
- Charge the rich not to be high-minded with the things of the present life, nor to trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy : to do good, to be rich in good works, generous in distributing, willing to bestow, laying up in store for themselves a good provision against the time to come, so as to lay hold on eternal life.
- O Timothy ! keep that doctrine which is committed to thy trust, avoiding those profane babblings, and oppositions of knowledge falsely so called, which some professing have swerved from the faith. The favour of Christ be with thee.

Contentment recommended.

How good ministers of the gospel ought to act.

Their duty strongly enforced.

CHAP. VI. John. xviii 37.

Rules for the rich.

Charge to Timothy renewed.

\* Is of no other use than to promote our worldly interests.

\* Will greatly promote our present and future happiness.

## ST. PAUL'S SECOND EPISTLE TO TIMOTHY.

CHAP.

I.

Address to  
Timothy.

**PAUL**, an apostle of Jesus Christ, by a divine appointment, according to the <sup>a</sup> promise of life by Christ Jesus, to Timothy my beloved son: favour, mercy and peace *be to thee*, from God the Father and Christ Jesus our Lord.

Expresses  
his grati-  
tude at the  
recollection  
of Timo-  
thy's sin-  
cerity and  
affection.

I thank God whom I serve as *my* forefathers did, with a pure conscience, that *I have very great reason* to make mention of thee in my prayers, night and day, without ceasing, longing to see thee, when I call to mind thy <sup>3</sup> tears, that I <sup>4</sup> may be filled with joy: and recollecting thy unfeigned faith, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that it dwelleth in thee also.

Exhorts  
him to act  
worthily of  
his cha-  
racter;

Wherefore I remind thee that thou stir up within thee that <sup>a</sup> gift of God, which thou hast through the putting on of my hands. For God hath not given us a spirit of indolence, but of power, and love, and of a sound mind. Be not therefore ashamed of the testimony concern- ing our Lord, or of me a prisoner because of him, but suffer affliction together with the *teachers of the gospel*, according to the <sup>b</sup> power given thee of God, who hath called us unto salvation with a holy calling, not according to our works, but according to the kindness in his

own purpose in Christ Jesus before the ages; but now made manifest by the appearance of our Saviour Jesus Christ, who hath destroyed death, and spread abroad the light of everlasting life by the gospel, in which I was appointed a preacher, and apostle, and a teacher of the Gentiles. For which cause I am suffering these bonds; but I have no misgivings; for I know whom I trust, and I am persuaded that he is able to keep what I have <sup>c</sup> committed to him, against that great day. Hold forth, with faith and love in Christ Jesus, a pattern of wholesome doctrines which thou hast heard of me. Keep, through the holy spirit which dwelleth in us, that honourable trust which has been committed to thee.

CHAP.  
II.

Thou therefore, my son! be strong in the gracious gospel of Jesus Christ, and what thou hast heard from me amidst many <sup>d</sup> witnesses, commit to faithful men, who will be able to teach others also. Do thou therefore endure hardship like a good soldier of Jesus Christ. *Now*, no soldier entangleth himself with the affairs of this life, that he may please his general. And in the games also, no man winneth a crown, unless he contend according to the rules; and the husband- man must labour before he be par-

<sup>a</sup> This epistle, which consists chiefly of affectionate advice to Timothy, and an earnest exhortation to be active in counteracting the mischief occasioned by false teachers, and in propagating the true doctrines of Christ, was written from Rome, A. D. 61, during the apostle's imprisonment there. Where Timothy was at the time of receiving this epistle does not appear, probably at Ephesus,

<sup>b</sup> Paul was an apostle for the purpose of announcing this promise to the world.

<sup>c</sup> Shed arour separation, from regard to me and my safety.

<sup>d</sup> Spiritual endowments.

<sup>e</sup> Or supports which God affords.

<sup>f</sup> My future hopes and happiness.

<sup>g</sup> In the course of my public preaching.

CHAP. taker of the fruits. Consider what  
II. I say, and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of  
Whose example he reminds him of.

9 hardships unto bonds as an evil-doer ; but the word of God is not

10 bound. Therefore I endure all things for the sake of the chosen *Gentiles*, that they also may obtain the salvation which is through Christ Jesus, with everlasting glory.

11 This is a true doctrine, If we have died with him, we shall also live with him ; if we suffer, we shall also reign with him ; if we deny him, he also will deny us ; if we be faithless, yet he continueth faithful ; he cannot deny himself. Put *men* in mind of these things, charging them before the Lord not to contend about words to no purpose, but to the perversion of the hearer.

12 Study to approve thyself before God as a workman who needeth not to be ashamed, rightly<sup>3</sup> dividing the word of truth. But avoid profane babblings, for they that practise them, will increase to

13 more ungodliness, and their doctrine will eat as a gangrene *doth* ; of whom are Hymeneus and Philetus : who have erred concerning the truth, saying that the resurrection is already past, and overthrow the faith of some. The<sup>4</sup> foundation of God, however, standeth firm, having this inscription, " The Lord knoweth his own," and " Let every one who nameth the name of the Lord, depart from iniquity."

15 An attention to frivolous things, tends to impiety.

16 Of royal descent and the true Messiah, who yet suffered before he was raised.

17 Intimating, that the more the ministers of Christ labour and suffer, in the cause of religion, the more it will prosper.

18 Laying the greatest stress upon the most

But in a large house there are not only vessels of gold and silver, but also of<sup>5</sup> wood and earth, some for 20 honourable, and some for dishonourable purposes. If a man therefore purify himself from these things, he will be a vessel unto honour, clean, and serviceable to the master, ready for every good use.

Flee also youthful lusts, and follow righteousness, fidelity, love, peace, with all who call themselves by the name of the Lord with a pure heart. But foolish and unlearned questions avoid, knowing that they beget contentions. And 24 a servant of the Lord must not quarrel, but be gentle towards all, ready to teach, forbearing, with meekness instructing the opposers : since God may turn their mind to an acknowledgement of the truth, and they may recover themselves 26 so as to perform his will, after being rescued by the servant of the Lord out of the snare of the accuser.

Moreover, know this, that in the<sup>6</sup> last days difficult times will come ; for Christians will be selfish, lovers of money, boastful, haughty, evil-speakers, disobedient to parents, unthankful, unholy, without natural affection, covenant breakers, slanderers, intemperate, fierce, haters of good men, treacherous, rash, infatuated, lovers of pleasure more than lovers of God, having a form of godliness 5 but casting aside the power of it : from such turn away.

Of this kind are those who creep into families, and lead captive men of effeminate manners, laden with

<sup>1</sup> Of royal descent and the true Messiah, who yet suffered before he was raised.

<sup>2</sup> Intimating, that the more the ministers of Christ labour and suffer, in the cause of religion, the more it will prosper.

<sup>3</sup> Laying the greatest stress upon the most

useful and important doctrines.

<sup>4</sup> The foundation on which rests our hopes of a resurrection.

<sup>5</sup> Such difference must be expected between the members of the church of Christ.

<sup>6</sup> Under the Christian dispensation.

CHAP. IV. sins, led away by various lusts, always learning, but never able *under such instructors*, to come to the knowledge of the truth. Now as Jannes, and Jambres *are said to have withstood Moses*, so do these also withstand the truth, men of corrupt minds, and deficient from the standard of the *true Christian* faith. But they will not go on very far; for their folly will appear to all men, as that of the <sup>1</sup> others also did.

10 But thou art fully acquainted with my doctrine, manner of life, purpose, faithful perseverance, long-suffering, love, patience, wrongs,

11 sufferings that befell me at Antioch, at Iconium, at Lystra, what persecutions I endured; but out of all the Lord delivered me. Yea, all who

12 resolve to live religiously in Christ Jesus, will suffer persecution; and evil men and seducers will grow worse and worse, deceiving *others*, and *willingly* embracing error themselves.

14 But do thou hold fast the things which thou hast learned and been convinced of, knowing from whom thou hast learned them; and that from a child, thou hast known the holy scriptures, which are able to make thee wise unto salvation, through the faith which is in Christ

16 Jesus. Every writing inspired by God is useful for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, perfectly fitted for every good work.

CHAP. IV. Now, I charge thee before God, and the Lord Jesus Christ, who will hereafter judge the living and

the dead, at his appearance in his kingdom, preach the word; be urgent in <sup>2</sup> season, out of season; contend, reprove, exhort with the utmost patience of instruction. For a time will come when *men* will not endure sound teaching, but having itching ears will heap to themselves teachers according to their several humours, and will turn away their ears from the truth, and be turned to fables. But watch <sup>3</sup> thou on all occasions, endure hardships, do the work of a preacher of the gospel, fully execute thy ministry.

*This is my last charge to you*, <sup>4</sup> for I am ready to be poured out, and the time of my departure is at hand. I have maintained a good contest, I have finished my course, I have been faithful to my engagements. There is now reserved for me a crown of righteousness, which the Lord, the righteous judge, will give me in that *great* day: and not me only, but all those likewise who <sup>5</sup> love his appearance.

At my first <sup>6</sup> defence no one stood by me, but all utterly forsook me: may it it not be laid to their charge! But the Lord stood by me, and gave me strength, that the preaching of *the gospel* might be fully known, and that all the Gentiles might hear; and I was delivered out of the <sup>7</sup> lion's mouth. And the Lord will deliver me from every danger, and preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

The Lord Jesus Christ be with thy spirit. Favour be with you. Amen.

<sup>1</sup> Namely, Jannes and Jambres, and the other magicians of Egypt.

<sup>2</sup> Not only at fixed and stated times, but whenever a good opportunity offers.

<sup>3</sup> Like wine poured upon the head of a victim, when it was about to be offered in

sacrifice.

<sup>4</sup> Are pleased with the prospect and hope of his appearance.

<sup>5</sup> Before the Emperor Nero at Rome.

<sup>6</sup> From Nero, or his judges, with great difficulty and danger.

## ST. PAUL'S EPISTLE TO TITUS.

CHAP.

I.

Address to  
Titus.

**PAUL**, a servant of God, and an apostle of Jesus Christ, as to the faith of the <sup>1</sup> chosen of God, and the acknowledgement of the truth which is according to godliness, in hope of everlasting life, which God who cannot lie promised before the ages; and hath displayed this promise in its season, by that preaching which hath been committed unto me, according to the appointment of God our <sup>4</sup> Saviour, to Titus, my own son as to the common faith; favour, mercy and peace *be to thee*, from God our Father, and the Lord Jesus Christ our Saviour.

Why he  
left Titus  
in Crete.

<sup>5</sup> For this purpose I left thee in Crete, that thou mightest proceed to set right what was left unfinished, and appoint elders in every city as <sup>6</sup> I directed thee; if any one be irreproachable, the husband of one wife, having children that are believers, and not charged with riot and unruliness.

Character  
of a super-  
intendant  
or overseer  
of the  
church.

<sup>7</sup> For a superintendant must be blameless as the steward of God; not self-willed, not passionate, not a continuer at the wine, no striker, not greedy of dishonourable gains; but a friend to hospitality, <sup>8</sup> a lover of good men, chaste, just, <sup>9</sup> holy, temperate; keeping to the true doctrine which he hath been taught, that he may be able to

exhort by wholesome instruction, and confute those who contradict. CHAP. II.

For there are many unruly people, vain talkers and deceivers, especially they of the circumcision; whose mouths must be stopped, for they subvert whole families, teaching what they ought not, for the sake of base gain. One of their own teachers<sup>1</sup> hath said, "Cretans are very often false, fierce, and brutish, lazy, and gluttonous." This testimony is true; wherefore <sup>13</sup> reprove them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men, who turn away from the truth. To the pure all <sup>15</sup> things are pure, but to the defiled and unbelieving, nothing is pure; for both their mind and conscience are defiled. They profess a knowledge of God, but deny him in their actions, being abominable and disobedient, and approving themselves by no one good work.

But speak thou the things which become sound doctrine; that elderly men be sober, venerable, chaste, sound in love, in patience, in fidelity. That elderly women likewise behave as becometh holy persons; <sup>3</sup> not slanderers, not addicted to much wine, teachers of what is good; that they may instruct the young <sup>4</sup> CHAP. II. Duties of old and young.

<sup>1</sup> The island of Crete was the parent of Roman and Greek idolatry; and the Cretans so far excelled other nations in inventing gods, that they were called "The Liars." They had also intermixed the whims of Egyptian philosophy with Judaism. It was highly necessary that Titus should be well instructed, how to conduct himself amongst them, and to be very earnestly exhorted to

zeal and activity, and fearlessness of suffering, in preaching the gospel to them. This epistle was written A. D. 56, while St. Paul was in Macedonia.

<sup>1</sup> All true Christians.

<sup>3</sup> The Poet Epimenides.

<sup>4</sup> That is, all kinds of food, though forbidden by the Jewish teachers.

CHAP. III. women to be orderly, to love their husbands, to love their children, to be chaste, pure, keepers at home, good, submissive to their own husbands, that the doctrine of God be not evil spoken of.

6 In like manner, exhort young men to be sober minded. In all things showing thyself a pattern of good works; in thy doctrine impartial, grave, uncorrupt; in thy discourse instructive and unblameable, that the adversary may be ashamed, having nothing amiss to say about you.

9 Exhort servants to submit themselves to their own masters in all things, to be desirous of pleasing them, not contradicting, not thieving, but showing the utmost fidelity, that they may adorn the doctrine of God our Saviour, in all things.

11 For the favour of God, which sign of bringeth the offer of salvation to gospel. all men, hath appeared, teaching us to deny ungodliness and worldly lusts, and to live soberly, righteously, and piously, in this present world, gladly entertaining the happy expectation of the glorious manifestation of the great God, and of our Saviour Jesus Christ; who gave himself for us, to deliver us from all iniquity, and to purify for himself a peculiar people, zealous of good works. So teach and exhort, and reprove with all authority. Let no one despise thee.

HAP. III. Put men in mind of submission to authorities and powers; of a ready obedience to them in every

CHAP. III. good work; to speak ill of no one, not to be quarrelsome, but gentle, shewing all meekness to all men. *I say so all men, notwithstanding their vices*; for we ourselves were formerly unwise, disobedient, deceived, slaves to many evil desires and pleasures, living in malice and envy, hated by others and hating them.

But when the kindness of God our Saviour, and his love towards men are man appeared, he placed us in a indebted state of salvation, not in consequence solely to of the righteous works which the love of we had done, but according to his God, for mercy, by a washing in baptism, the blessings representing a regeneration, accompanied with a holy disposition, of the gospel. formed anew in us, which God hath afforded us abundant means of acquiring through Jesus Christ our Lord; that becoming righteous through the favour of God, we might be heirs in expectation of eternal life.

This is a true doctrine; and I wish thee earnestly to enforce these things, that those who trust in God may be foremost in good works. These are things which are good and profitable to mankind. But avoid foolish questions and genealogies, and contentions, and strifes about the law; for they are unprofitable and vain. Reject an heretic after the first and second admonition, knowing that such an one is perversely turned from Christianity, and sinneth against his own knowledge, and conviction. The favour of Christ be with you all.

<sup>2</sup> Devoted himself both in life and death, to promote the cause of truth and virtue, on which the happiness of mankind depends.

<sup>3</sup> He means the Cretans in their Gentile

state.

<sup>4</sup> A fomentor of divisions, who taught doctrines as received from inspired men, which he knew he had not received.

AN

## EPISTLE

TO THE

## H E B R E W S.

CHAP. I. **G**OD, who by sundry parts, and in several manners, spake of old unto the fathers by the prophets, hath spoken in these latter days unto us by *his* son, whom he appointed <sup>1</sup> heir of all things, through whom also he settled the ages; <sup>3</sup> who being a ray of God's brightness, and an image of his perfections, and upholding all things by the authority of his power, after he <sup>2</sup> had cleansed our sins by himself, sat down on the right *hand* of supreme majesty; and is become so much greater than those messengers, *the prophets*, as he inherited a more excellent name than they. For unto which of those messengers said *the scripture* at any time, "Thou art my son: this day I have adopted thee?" And again, <sup>3</sup> "I will be to him a father, and

Superiority  
of Christ  
over the  
prophets  
that came  
before him.

CHAP. I.

Psalm  
ii. 7.  
2 Sam.  
vii. 14.

<sup>1</sup> This epistle, which is deservedly admired for the elegance and beauty of its style, is generally agreed to have been, as to the subject and matter of it, the production of an apostolic pen. But there is much uncertainty as to the real author. The most probable account is, that the whole plan and sentiments of the epistle are St. Paul's, but that he employed some amanuensis, perhaps Luke, who expressed the apostle's thoughts in purer Greek than he commonly used himself. The omission of the name in the address to the Hebrews, is easily accounted for, from the well known prejudices conceived against the apostle, for his sentiments respecting the abolition of the

Mosaic ritual. The scope and design of the epistle, which was written from Rome or some part of Italy, A. D. 63, is to show the superiority of the Christian covenant over the Jewish, or the preference of Christ and the Christian institution to Moses and the high-priest, and the Mosaic dispensation.

<sup>2</sup> The same as being head over all things to his church.

<sup>3</sup> Ratified that covenant by which God promised forgiveness of sins to all sincere Christians.

<sup>4</sup> This was originally said of Solomon, but was considered by the Jews as applicable to the Messiah.

CHAP. II. he shall be to me a son:" and when 'it bringeth again the first-born into the world, it saith, "And let all the messengers of God pay homage to him." 7 And of these messengers indeed *the scripture* saith, *speaking of God*, "Who maketh his messengers winds, and his ministers a flame of fire:" but of the son it saith, "God is thy throne for ever and ever; the sceptre of thy kingdom is a sceptre of rectitude. Thou lovedst righteousness, and hatedst iniquity; therefore God, even thy God, anointed thee with the oil of gladness above thy fellows." And "Thou, Lord! in the beginning didst found the earth, and the heavens are the works of thy hands. They will perish, but thou wilt endure throughout: they will decay altogether like a garment, and as a vesture shalt thou change them, and they will be changed; but thou art the same, and thy years will not fail." Moreover, of which of these messengers hath *the scripture* ever said, "Sit thou on my right hand, until I make thine enemies thy footstool?" Are they not all ministering spirits, sent forth to minister on account of the future heirs of salvation?

CHAP. II. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we let them escape us, for, if the doctrines delivered by *those messengers the prophets* were of such authority, that every transgression of disobedience received a just recompence of punishment, how shall we escape if we neglect

Psalm civ. 4- shown, from the language of scripture, applicable to them and to him.

Psalm xlv. 6.

Psalm cii. 25.

Psalm cx. 1.

Extreme danger of neglecting the gospel.

such a great salvation, which was first published by the Lord, and established among us by the hearers of it; God at the same time 4 bearing testimony to them both by signs, and wonders, and various mighty works and distributions, according to his own will, of divine power:

Now it became *God*, for whom 10 are all things, and by whom It was suitable to the wisdom of God to appoint a suffering Messiah,

are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings. For all are of one *Father*, both *Christ* the sanctifier and they who are sanctified; on which account Christ is not ashamed to call them brethren.

For, indeed *Christ* helpeth not 16 angels, but he helpeth the race of Abraham; so that it was right for him in all things to be like to his brethren, that he might be compassionate, and a faithful high- 17 priest for the service of God, to make reconciliation for the sins of the people: for by suffering trial 18 himself, he is able to succour them that are tried.

Wherefore, holy brethren, partakers of the heavenly calling, consider this apostle and high-priest of our profession, Christ Jesus, who was faithful to him who appointed him, as Moses also was in all the family committed to him; for he 3 received as much greater honour than Moses, as the regulator of a family hath greater honour than the family itself.

Take heed, brethren! that there 12 never be in any of you an evil heart

CHAP. III.

Why he was worthy of being attended to.

\* The scripture, in the ninety-seventh psalm, which speaks of David's return to his own land, after being driven out of it by his enemies, which is here called, the scriptures bringing him into the world. The reason of David's being called the first-born appears from Psalm lxxxix. 27. It is

evident that the quotation in the text is applicable to Christ only by accommodation.

\* Christ was not a high-priest in the proper sense of the word, for he was of the tribe of Judah, and the high-priest was always of the tribe of Levi. He only resembled a high-priest.

CHAP. IV. of unbelief, in falling away from the living God: but encourage each other daily, while it is called to-day, lest any of you be hardened by the deceitfulness of sin. For we have fellowship with Christ, if we can hold fast the principles on

Deceitfulness of sin to be carefully guarded against.

- 14 which we stand firmly to the end, according to the following declaration, "To-day if ye will hear his voice, harden not your hearts, as in the provocation of me." For some when they had heard, provoked God, however not all who came out of Egypt under Moses. 17 But with whom was God grieved forty years? Was it not with those who sinned, whose carcases fell in the desert? And to whom did he solemnly declare that they should not enter into his rest, but to those 19 who were disobedient? We see then that they were unable to go in from their want of trust in him.

CHAP. IV. Let us, therefore, endeavour earnestly to go into that rest, that none of us may imitate the same pattern of disobedience, *since it is impossible we can escape unnoticed*;

God cannot be deceived.

- 12 for the mind of God is lively and active, and sharper than any two-edged sword, and piercing even to a separation both of life and spirit, 13 both of joints and marrow; and is a discernor of the thoughts and intentions of the heart: nor is any creature hidden before it; but all things are bare and laid open to the eyes of him with whom we have to do.

- 14 Having, therefore, a great high-priest, who hath passed into the heavens, Jesus the son of God, let us hold fast our profession. For we have not a high-priest unable to feel a common concern for our infirmities, but one who hath suffered trial, and was in all re-

The example of Christ is very encouraging.

spects 'like ourselves, ~~get~~ without sin. Let us therefore come with confidence to the throne of favour, 16 that we may find mercy and pardon for our seasonable relief.

Now every high-priest taken from among men is appointed in behalf of men, over divine services, to offer both gifts, and sacrifices for sin, *one who can make allowances for the ignorant and mistaken, inasmuch as he also is himself clothed in weakness*; and on this account he hath occasion to make sin-offering for himself also, as well as for the people. And as ~~no~~ one taketh this honour to himself, but must be called *thereto* by God, as Aaron was; in the same manner Christ did not confer upon himself the honour of the high-priesthood, but God, who said concerning him, "Thou art my son, to-day I have adopted thee."

CHAP. VI.

CHAP. V.

Christ was appointed to his office by God, as was Aaron;

Now Christ in the days of his flesh, offered up both supplications and entreaties, with strong crying and tears, unto him who was able to deliver him from death, and was heard for his pious reverence; and though he was a son, yet he learned obedience under his sufferings, and having been made perfect through his sufferings, became the author of eternal salvation to all that obey him.

and the prayers which he made to God to be delivered from the evils which wicked men were bringing upon him, might be considered as sin-offerings.

It is impossible that they who have been once enlightened, and have enjoyed that heavenly gift, and partaken of the holy spirit, and have tasted the good word of God, and seen miracles of the age that was to come, should, if they fall away, be renewed unto repentance, having exposed for themselves again the son of God upon a cross to public shame. For the land which drinketh the rain, that

CHAP. VI.

Danger of apostasy.

<sup>1</sup> Human, frail, mortal.

<sup>2</sup> An angel being sent to comfort him, Luke xxii. 43.

<sup>3</sup> The age succeeding the ascension of Christ.

CHAP. X. is often falling on it from God, and beareth herbage useful to the tillers 8 of it, receiveth praise; but when it bringeth forth thorns and briers, is disapproved and condemned, and at last burned up.

9 But, beloved, we are persuaded better things of you, and things which belong to salvation, though we thus speak. For God is not unjust, so as to forget that proof of your love, which ye showed for his name's sake in having relieved the saints, and still relieving them.

11 Now we wish every one of you to show the same earnestness, according to the confidence of your hope 12 unto the end, that ye be not slothful, but imitators of them who through faith and patience inherit the promises.

CHAP. X. *Now under the law of Moses,* every priest continueth serving daily, and offering the same sacrifices frequently, which can never take away sins; but Christ, after offering for ever one sacrifice for sins, sat down at the right hand of God, waiting after this "until his enemies be made his footstool:" 14 for one offering hath made those who are sanctified by it perfect for ever. Now the holy spirit also beareth testimony to us: for after the scripture had said before, "This is the covenant which I will make with them, 'After these days,' saith the Lord, 'I will put my laws into their hearts, and on their minds, 17 I will write them:' it saith also, 'Their sins and their iniquities 18 I will remember no more.'" Now where remission of these is, there

is no more any offering for sin required. CHAP. X.

Having therefore, brethren; a high-priest over the family of God, let us come near with a true heart, in assured confidence, having hearts sprinkled from an evil conscience, and the body washed with clean water: let us hold fast the steady profession of our hope (for he who hath promised is faithful), and let us consider one another, that we may provoke each other to love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but encouraging each other, and so much the more, as ye see the day of retribution approaching.

For if we sin wilfully after receiving the knowledge of the truth, there remaineth no more any sacrifice for sins, but a fearful expectation of punishment, and a raging fire, that will devour the adversaries. He who despised the law of Moses, died without mercy under two or three witnesses; how much sorer punishment, think ye, will he receive who treadeth under foot the son of God, and regardeth as vile that blood of the covenant by which he was sanctified, and insulteth the spirit of favour? For we know who hath declared, "Vengeance is mine, I will repay, saith the Lord." And again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God.

But call to mind those days, when ye were first enlightened, in which ye endured a great struggle

<sup>1</sup> The sacrifice of perfect obedience to the will of God, which whoever sincerely wishes and strives to offer, may be assured of the pardon of all his past sins.

<sup>2</sup> Who become holy by making the offering of sincere obedience in imitation of Christ.

<sup>3</sup> As there is under the gospel to those

who comply with the terms of it.

<sup>4</sup> As was the case under the law.

<sup>5</sup> Being pure and holy both in body and mind.

<sup>6</sup> For public worship and instruction.

<sup>7</sup> The destruction of Jerusalem.

<sup>8</sup> So called, because it was given freely and gratuitously to Christians.

Whatever the Jews expected from their high-priest Christians may look for in Christ.

The danger of apostasy strongly represented.

Deuter. xxxii. 35. Psalm l. 4. cxxxv. 14.

The apostle meant not to condemn, only to caution the Hebrews.

Jer. cxxi. 34.

CHAP.  
XI.

Hebrews  
are re-  
minded of  
the noble  
part they  
had acted.

Hab.  
ii. 3, 4.

CHAP.  
XI.

Nature and  
good ef-  
fects of  
faith.

Genesis,  
iv. 4, 5.

Genes's,  
v. 22.

of suffering; as well by a public exposure both to reproaches and distresses, as by sharing with those who were so afflicted. For ye had compassion on those who were in bonds, and took joyfully the seizure of your goods, knowing that ye have a better and a lasting substance. Cast not away therefore your confidence which will have a great reward. But ye must have patience in performing the will of God before ye gain the promise. For yet a little while indeed, "He who is coming will come, and will not delay." And whoso trusteth to 'faith for deliverance, will save his life: but if he withdraw himself, my soul will have no pleasure in him." But we are not they who withdraw unto destruction, but who faithfully persevere to the deliverance of our lives.

Now faith is a confidence in things hoped for, a conviction of things not seen: and for this our fathers were well spoken of. By faith we understand that the ages were so ordered by divine power, that the present state of things arose not from what did *then* appear. By faith Abel offered unto God a better sacrifice than Cain; 4 through which he was declared to be righteous by a testimony of God to his offerings; and through this, though dead, he is still spoken of. 5 By faith Enoch was translated, so that he did not see death, and was not found because God translated him; for before this translation he was declared to have pleased God. 6 Now, without faith it is impossible to please *him*; for he who cometh unto God must first believe that he is, and that he is a rewarder of 7 such as diligently seek him. By

faith, Noah, having been warned from heaven concerning things not then seen, with pious reverence prepared an ark, by which he condemned the world, and obtained the deliverance according to *his* faith.

By faith Abraham obeyed the call 8 to depart to that place which he was afterwards to possess, and departed, not knowing whither he was going. By faith he sojourned in the promised land, like a stranger *there*, dwelling in tents, with Isaac and Jacob, joint-heirs of the same promise, and looking for that city 10 which hath foundations, whose framer and builder is God. By 11 faith Sarah also received power to conceive, and bare a child beyond her proper age; for she relied on him who had made the promise. Wherefore even of one (*Abraham*) 12 and him too become *as* dead, sprang as many as the stars of heaven in multitude, and as sand by the sea shore which cannot be numbered.

All these died in faith, not having received the promises, but having seen them afar off, and having hailed *them*, and having confessed that they were strangers, and foreigners on the earth. Now they 14 who speak thus, show plainly that they are seeking their native country. And indeed if they had borne 15 in mind that *country* whence they came out, they might have had opportunity to return; but now they 16 desire a better *country*, that is, an heavenly; wherefore God is not ashamed to be called their God, for he had prepared for them a city.

By faith Abraham, when tried, 17 offered up Isaac, and though persuaded of the promises, offered in a

1 His belief of and obedience to the gospel.  
2 Believing that to be sufficient evidence,

which the world rejected.

CHAP.  
XI.

Genesis,  
vi. 13.

Genesis,  
xi. 31.

Genesis,  
xvii. 17.

Genesis,  
xxii.

CHAP. XI. sacrifice that <sup>1</sup> only son, of whom it had been declared, "A posterity will be derived to thee from Isaac;" 19 reasoning with himself, that God was able even to raise him from the dead: and indeed from a like condition he *at first* received him. 20 By faith Isaac blessed Jacob and Esau, concerning things to come. <sup>genesis, xvii. 27.</sup> By faith Jacob, when he was dying, blest each of the sons of Joseph, and worshipped *God, leaning on* 22 the top of his staff. By faith Joseph, <sup>genesis, xii. 22.</sup> at the end of life, made mention of the departure of the children of Israel, and gave directions concerning his bones. 23 By faith Moses as soon as he <sup>xodus, 16.</sup> was born, was hid three months by his parents, (for they saw that he was a promising child) in defiance of the order of the king. 24 By faith Moses after he was grown up, refused to call himself the son 25 of Pharaoh's daughter, and chose rather to suffer hardships with the people of God, than to enjoy the pleasures of sin for a short time; 26 and esteemed such reproach as Christ endured greater riches than the treasures of Egypt; for he was looking forward to his reward. 27 By faith he left Egypt, in defiance <sup>codus,</sup> of the anger of the king: for he remained firm, as if he had seen his 28 invisible *deliverer*. By faith he <sup>codus,</sup> observed the passover, and the sprinkling of blood, that the destroyer of the first-born might not 29 touch them. By faith *the Israelites* <sup>codus, v. 21.</sup> passed through the Red Sea, as on dry *land*, which the Egyptians attempting, were drowned. 30 By faith the walls of Jericho fell down, after a procession round them for seven days. 32 And why should I mention any

more *examples*, for time would fail me to tell of Gideon, and of Barak, and of <sup>CHAP. XII.</sup> Samson, and of Judges Jephtha; of David also, and of Samuel and the prophets; who <sup>iv. &c</sup> through faith subdued kingdoms, wrought deliverance, obtained promises, stopped the mouths of lions, quenched the rage of fire, escaped <sup>i. &c.</sup> the edge of the sword, became strong from weakness, were mighty in battle, put to flight the armies of *their* enemies, received for women 35 their dead *children* brought to life again; and some were killed with clubs, not accepting deliverance *when offered*, that they might obtain a better restoration unto life: some moreover experienced mockery and scourges, bonds also, and imprisonments. They were stoned, they were 37 sawn asunder, they were thrust through with stakes, they were slaughtered by the sword, they went about clothed with sheepskins and goat-skins, destitute, afflicted, cruelly treated; (of whom 38 the world was not worthy;) wanderers in wildernesses, and mountains, and dens, and holes of the earth. And all these thus celebrated for their trust in *God*, received 39 not the promises; God having long ago intended this advantage 40 for us, that *these promises* might not be performed before our days. Wherefore, since we are <sup>CHAP. XII.</sup> surrounded with so great a cloud of witnesses, let us lay aside every weight, and the sin which easily entangleth us, and run with perseverance, the race that is laid out for us, looking forwards unto Jesus, the guide and complete pattern of this faith, who for the joy that was set before him, endured the cross,

<sup>1</sup> Abraham's other son Ishmael, is passed over, as being born of a bond-woman.

<sup>\*</sup> Though this person and others here mentioned, were guilty of great faults and

follies, they are to be admired for the confidence they had in the existence and goodness of God.

The examples of others should excite us to imitate their good qualities.

CHAP. XII. despising the shame of it, and is seated at the right hand of the 3 throne of God. Now consider with yourselves what a great opposition of sinners he endured, lest ye be wearied and faint in your minds. Ye have not yet in your struggles resisted sin unto blood; and have ye forgotten that encouraging voice, which talketh with you as with sons, "My son, despise not the chastening of the Lord, nor faint under his reproof: for whom the 6 Lord loveth he chastiseth, and scourgeth every son whom he receiveth?"

Job,  
v. 17.  
Prov.  
iii. 11.

Patience  
recom-  
mended.

7 Bear your chastisement with patience: God dealeth with you as with sons: for what son is there whom his father chasteneth not? So 8 then if ye be without chastisement, of which all sons have partaken, then are ye a spurious race, and 9 not *lawful* sons. Besides, have our natural fathers chastised us, and we paid them reverence, and shall we not much more submit ourselves to our spiritual father, and 10 live for ever? For they indeed, with a view to a short life, and after their own humour, used to chastise us, but he *corrects us* for our good, that we might be partakers of his holiness. For the present indeed no chastisement appeareth to be joyous, but grievous; nevertheless afterwards it yieldeth peaceful fruits of righteousness to them who have been exercised by it.

12 Wherefore lift up the hands which hang down, and *strengthen* the feeble knees, and make *straight* paths for your feet, that the lame 13 and *timid* may not be turned out of the way, but rather be healed. 14 Follow after peace with all men, and

and zeal,  
fortitude,  
peace, and  
purity.

<sup>1</sup> Those of true Christian goodness and fortitude.

<sup>2</sup> Apostacy which might extend itself by example.

<sup>3</sup> One part of Esau's birthright was, that the Messiah should descend from him.

<sup>4</sup> To that high degree of holy fortitude which disposes us voluntarily to submit to

holiness, without which no man shall see the Lord; keeping watch, lest any one fall short of the favour 15 of God; lest any *root* of bitterness as gall, spring up, and by it many be defiled: lest there be any fornicator or *profane* person as Esau, who for one meal gave up his birthright; for ye know that he wished afterwards indeed to obtain the 17 blessing, but was rejected: for though he sought it earnestly with tears, he found no way of changing the purpose of *his father*.

CHAP. XII.

Genesis,  
xxv. 33.

For ye are not come to a mountain covered all over with burning fire, and to blackness and darkness, and tempest, and the blast of a trumpet, and a noise of words; which the hearers entreated might not be addressed unto them: (for they could not endure that strict command, "If even a beast touch 21 the mountain, it shall be stoned;" and so frightful was the appearance, that Moses said, "I exceedingly fear and tremble") but ye are come to Mount Sion, and to the city of the living God, to the heavenly Jerusalem, and the general assembly of innumerable angels, and to a church of first-born sons, 23 enrolled in heaven, and to God the judge of all, and to spirits of just men made perfect; and to Jesus the mediator of the new covenant, 24 and to a *sprinkling* of blood, which speaketh better things than that of Abel.

Take care that ye refuse not 25 him who now speaketh to you; for if they escaped not who rejected the earthly *messenger*, much less shall we *escape* who reject the *heavenly messenger* of God, whose voice then shook the earth; but he

Superiority  
of the gos-  
pel dispensa-  
tion to  
the law of  
Moses.

Wicked  
Christians  
deserve  
the severest  
punish-  
ment.

such sufferings as Christ endured, and which will procure for us more glorious rewards than what Abel had reason to expect.

<sup>5</sup> Moses.

<sup>6</sup> Christ, called heavenly in distinction from Moses, on account of the superior excellence of his doctrine.

CHAP. XIII. hath now declared, " Once more I shake not the earth only, but heaven also." Now these words " once more," signify the removal of those things which are shaken, as worn to decay, that the things not shaken may continue. Wherefore let us who have received an unshaken kingdom have thankfulness, and pay religious service unto God, with reverence and pious fear. For *to the impious and irreverent* our God is a consuming fire.

CHAP. XIII. Let brotherly love continue. Forget not hospitality; for by this some have entertained angels unawares. Remember those that are in bonds as bound with them, and the distressed as being yourselves also in the body. *Let marriage be* honourable among all, and the *marriage* bed be undefiled: for whoremongers and adulterers God will punish. *Let your manner of life* be without covetousness, and be content with your condition; for God hath said, " I will never leave thee, nor forsake thee;" so that we may boldly say, " The Lord is my helper, and I will not fear what man can do unto me." Remember your guides, who spake unto you the word of God; whose faith imitate, considering the *blessed* end of their course of life.

8 Jesus Christ is the same yesterday, and to-day, and for ever; be not, therefore, carried aside with a variety of strange doctrines; for

it is better that the heart should be established in the gracious gospel, than in *Jewish* meats, by which 9 the followers of them have not been profited.

We have not here a continuing city, but are looking for one hereafter. Through Christ, therefore, let us offer up continually to God a sacrifice of praise, that is, the fruit of *our* lips, which render thanks to his name.

Moreover, forget not kind offices, and to distribute *to the poor*; for with such sacrifices God is well-pleased. Obey your guides, and yield to them; (for they are watching for your souls, as having an account to give) that they may pre- side over you with joy, and not with uneasiness, since this were unprofitable for you. Pray for us; for we trust we have a good conscience, wishing to conduct ourselves well in all things.

Now the God of peace, who brought up from the dead, that shepherd of the sheep, *become* great by the blood of an everlasting covenant, *even* our Lord Jesus Christ, make you complete in every good work, to perform his will! doing with you what is pleasing in his own sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Now I entreat you, brethren, suffer the word of exhortation. The favour of *God* be with you all. Amen.

<sup>1</sup> By voluntarily submitting to death, in defence and confirmation of that gospel co-

venant, which will never be annulled.

## THE GENERAL EPISTLE OF JAMES':

- CHAP. 1. **JAMES**, a servant of God, and of the Lord Jesus Christ, unto the twelve tribes scattered abroad, *wisheth* health.
- 2 Account it great joy, my brethren, when ye fall into various trials, knowing that such proof of your fidelity produceth patience; and let patience have *its* full effect, that ye may be perfect and entire, deficient in nothing. Now, if any of you be wanting in wisdom, let him ask of God, who giveth liberally to all without upbraiding, and it will be given him; but let him ask in confidence, without mistrust; for the mistrustful *man* is like a troubled sea, moved by the wind and tossed about. And let not that man think that he will receive any thing from the Lord; *he* is a man of a divided mind, unsteady in all his ways.
- 9 Now, let the brother of low degree glory in his exaltation *as a Christian*: but the rich in his lowliness, because as the freshness of a flower will he pass away;
- 11 for the sun riseth with its scorching heat, and withereth the blade, and the flower falleth off, and the beauty of its appearance is gone: so also will the rich man fade in his course.
- 12 Happy is the man, that endureth temptation, for when he hath been proved, he will receive the crown of life, which the Lord hath promised to them that love him. Let no man say, when he is tempted, "I am tempted of God;" for God is unacquainted with evil, nor doth he tempt any man; but each is tempted by his own evil desire, and is allured by the bait of *it*. Then when desire hath conceived, it beareth sin, and sin, when her full time is come, bringeth forth death. Do not deceive yourselves, my beloved brethren. Every good gift, and every perfect benefit, cometh down from above, from the Father of lights, with whom is no change, nor shadow of turning. By his will he brought us forth unto the doctrine of truth, that we might be a first fruits of his creatures.
- So then, my beloved brethren! let every man be swift to hear, slow to speech, slow to anger; for the anger of man accomplisheth not the righteous *designs* of God. Wherefore, lay aside all defilement, and wickedness which is superfluous and *unsuitable*, and receive with meekness that word, which is implanted *among you*, which is able to save your souls. But be ye doers of the law of *Christ*, and not hearers only, de-

Address to  
Jews in  
general.

He recom-  
mends  
Christian  
perfection,  
and how to  
obtain it.

The gos-  
pel is a  
blessing to  
rich and  
poor.

CHAP.  
1.

Every  
good gift  
is from  
God.

Hearing  
the truth,  
without  
obeying it,  
will be of  
no avail.

<sup>1</sup> This epistle was written by James the Less or Younger, so called to distinguish him from James, the son of Zebedee, and brother of John. He was the son of Alphaeus, or Cleophas, who married a sister of Mary, the mother of Jesus; and brother of Judas, or Jude. He is believed to have suffered martyrdom in the former part of A. D. 62, and to have written this epistle a short time before his death, from Jerusalem, or some part of Judea. Though many

parts of the epistle are applicable to Jewish converts to Christianity, whom it was the apostles design to exhort to constancy in suffering, and to warn against certain Jewish vices, yet it is probable that it was intended for Jews of every denomination throughout the world, whether Christians or otherwise, and many passages seem to be particularly addressed to unbelieving Jews.

<sup>\*</sup> In possessing that humiliating knowledge of himself, which the gospel teaches.

CHAP. II. ceiving yourselves. For if any one be a hearer of the law, and not a doer; he is like a man looking at  
24 his natural face in a glass; for he hath no sooner looked at himself, and gone away, than he forgetteth  
25 what sort of a man he was. But whoso looketh with attention into the perfect law of liberty, and keepeth to it, he, being not a forgetful hearer, but a doer of the work *commanded*, will be happy in his deed.

26 If any one think himself religious, and bridle not his tongue, but deceive his own heart, this man's religion is vain. The religion *which* is pure and undefiled before our God and Father is this; to take care of orphans and widows in  
27 their affliction, and to keep one's self unspotted from the world.

CHAP. II. My brethren! hold not *your* glorious belief in our Lord Jesus Christ, with respect of persons. For if a man come into your assembly with a gold ring and a purple robe, and a poor man also come in with mean apparel, and ye look with favour on the wearer of the  
3 purple robe, and say unto him, "Sit thou here in an honourable place," but say to the poor man, "Stand thou there, or sit here under my footstool," do ye not then make *wrong* distinctions among yourselves, and form your judgments from evil reasonings?  
5 Hearken, my beloved brethren! Hath not God chosen for himself the poor of this world, but rich in faith, to be heirs of that kingdom which he hath promised to them who love him? whereas ye regard the poor man with disdain.  
6 Do not the rich domineer over you,

and drag you into courts of justice? CHAP. II. Do they not speak evil of that honourable name by which ye are called?

If indeed ye perform the royal law according to this scripture, <sup>being contrary to the law of love. Lev. xix. 18.</sup> "Thou shalt love thy neighbour as thyself," ye do well: but if ye have respect of persons, ye do wrong; and are convicted of transgression by this law. For whosoever shall keep *every other part* of the law, but offend *presumptuously* in one point, he is guilty of an *offence similar in kind to that of breaking every commandment*. For the same law, which saith, 11 "Thou shalt not commit adultery," saith also, "Thou shalt do no murder." Now, though thou commit no adultery, and yet commit murder, thou becomest a transgressor of the law. So speak ye, 12 and so act, as those who will be judged by a law of liberty: for the 13 sentence *thereof* will show no mercy to the unmerciful; but *in the case of the merciful*, mercy will triumph over punishment.

What doth it profit, my brethren, if a man say that he hath faith, and have not works? Can faith save him? Suppose a brother or a sister be *half-naked*, and 15 in want of daily food, should any one say unto them, "Depart in peace! may ye be warm with 16 *clothes*, and filled with food!" but give them no necessities of life; what good *is done them*? Thus, 17 faith by itself without works is dead. Moreover, a man may say 18 *unto thee*, "Thou hast faith, and I have works; show me thy faith without thy works, and I will show thee my faith by my works." Thou 19

<sup>2</sup> For public worship.

<sup>3</sup> The reasoning here condemned, was that which led the Jewish Christians to be anxious for the conversion of rich men, un-

der the hope of their favour and protection and to neglect the poor, as if their salvation was a matter of comparatively small importance.

CHAP. III. believest that there is but one God : thou doest well ; but even the <sup>1</sup> demons believe and tremble.

20 But dost thou wish to be convinced, O foolish man ! that faith is dead without works. Was not Abraham our father proved righteous by works, when he brought his

22 son Isaac to the altar ? Thou perceivest that his faith acted together with his works, and that faith was

23 made complete by works ; and this scripture was fulfilled, which saith,

Gen. xv. 6. " Abraham believed God, and it was counted to him for righteousness ;" and he was called a friend

24 of God. Observe, then, that a man is thought righteous from works, and not from faith alone.

CHAP. III. Be not many of *you* teachers, my brethren ! knowing that *by teaching others, and doing wrong ourselves*, we shall receive a greater punishment. For in many things

Speech is capable of doing the greatest mischief ;

all of us are faulty : if any offend not by word, he is a complete man,

3 able to bridle the whole body. Behold, we put bits in the mouths of horses, that they may obey us, and we manage their whole body.

4 Behold, ships also, though so great, and driven by fierce winds, are guided by a very small helm, whithersoever the pilot chooseth.

5 Thus the tongue is a little member, but boasteth great things.

Behold, how large a heap a little spark can set on fire. And the tongue is a fire, the varnisher of injustice. The tongue is that member which defileth the whole body, and setteth on fire the *whole* course of life, and is itself set on fire by <sup>2</sup> hell.

7 For every kind of wild beasts and birds, of creatures that go on land or live in water, are managed and subdued by man ; but no man can

and liable to the greatest abuses.

subdue the <sup>3</sup> tongue, that ungovernable mischief, full of deadly poison. By it we bless our God and 9 Father, and therewith we curse men, made after the likeness of God. Out of the same mouth 10 proceed blessing and cursing. These things, my brethren, ought not to be so. Doth a spring send 11 forth out of the small place, sweet and bitter *water* ? Can a fig-tree, 12 my brethren, bear olives ? or a vine, figs ? So neither can that spring which is salt, yield sweet water.

Who is a man of wisdom and 13 knowledge among you ? let him show by his honourable course of life, the effects of *his* wisdom, with meekness. But if ye have bitter 14 envy and strife in your heart, must ye *also* boast and lie against the truth ? This is not that wisdom, 15 which cometh down from above, but is earthly, sensual, demoniacal ; for where envy and strife are, there 16 is disturbance and every evil work. But the wisdom which is from 17 above is first pure, then peaceable, gentle, tractable, full of mercy and good fruits, without partiality, and without hypocrisy. And the peace- 18 able fruits of righteousness are sown for, *and are to be reaped by* the practisers of peace.

Whence come contests and fightings among you ? *Come they* not hence, from your sensual desires that wage war in your members ? Ye desire, but possess not : ye commit murder in your rivalships, 2 but are not able to gain *your purpose* : ye have fightings and contentions, but obtain nothing *by them* : ye ask, but receive not, because ye 3 ask with wicked *vicious*, to be lavish in your pleasures. Ye ungodly 4 men ! know ye not that friendship with the world is enmity with God.

CHAP. IV.

Nature of true wisdom.

CHAP. IV.

Danger of indulging bad propensities.

<sup>1</sup> The supposed separate souls of wicked men deceased.

<sup>2</sup> By the most malignant and hellish

passions.

<sup>3</sup> Of wicked men, or his own, without the greatest vigilance and resolution.

CHAP. IV. Whosoever, therefore, wisheth to be a friend of the world, *he* becometh an enemy of God. Do ye think that the scripture speaketh to us in vain? Hath that spirit which dwelleth in us, *and which we derived from the gospel*, the desires of envy? It rather produceth greater favour from the Lord, as the scripture saith, "God resisteth the proud, but showeth favour to the humble."

Prov.  
iii. 34-

Humility enforced. 7 Submit yourselves, therefore, unto God: withstand the devil, and he will flee from you: draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners! and purify your hearts ye doubled-minded: be afflicted, and mourn, and weep: let your laughter be turned into mourning, and your joy to sadness. Humble yourselves before the Lord, and he will exalt you.

Detraction forbidden. 11 Speak not against each other, brethren! he who speaketh against his brother and judgeth his brother, speaketh against the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but the judge of it. There is one Lawgiver, and Judge, who is able to save, and to destroy. Who art thou that judgest another?

Our continual dependence upon God, should be acknowledged. 13 Come now, ye who say, "To-day, or to-morrow, we will go into such a city, and continue there a year, and trade, and get money;" when ye know not what will be to-morrow. For what is your life? it is a vapour, which appeareth for a little time, and then vanisheth away. Whereas ye ought to say, "If the Lord be willing, and we live, then we will do this or that." 16 But now ye boast in your presumption; all such boasting is wicked.

CHAP. IV. So then, to know what is right and not to perform it, is sin.

CHAP. V. Come now, ye rich men, weep and lament for your miseries which are approaching. Your store is corrupted, and your garments are moth-eaten. Your gold and silver is rusted, and the rust of them will be a witness against you, and will eat your flesh: ye have laid up treasures to be as fire unto you in the last days. Behold! the hire of the labourers that have reaped your fields, which is unjustly kept back, crieth against you, and the cries of the reapers have entered into the ears of the Lord of Hosts. Ye have lived in luxury, and licentiousness in the land; ye have regaled your hearts, as in a day of sacrifice. Ye have condemned, ye have murdered the just man who did not resist you.

Wicked,  
rich men  
threatened.

Patience recommended to the virtuous. Be patient, therefore, brethren, until the coming of the Lord. Behold! the husbandman waiteth patiently for the precious fruit of the earth, until he receive the early and the latter fruit. Be ye also patient; establish your hearts: for the coming of the Lord draweth near. Murmur not against each other, brethren, lest ye be condemned; behold the judge standeth before the door. Take, my brethren, for a pattern of hardship and patience, the prophets who spake in the name of the Lord. Behold! we call them happy who suffer patiently. Ye have heard of the patience of Job, and have seen what the Lord did in the end; for the Lord is of tender mercy and full of compassion.

But above all things, my brethren, swear not in your common discourse, either by the heaven, or

Various  
useful  
directions.

\* Every enemy of religion.

\* The evangelical law, for not condemning actions of an indifferent nature to Christians.

\* In the course of the war with the Ro-

mans. This is addressed to the unbelieving Jews.

\* Of your avarice and want of beneficence.

CHAP. V. the earth, or any other oath, but let you<sup>s</sup> yes be yes, and your no, no, lest ye fall under condemnation. Is any one among you in trouble? let him pray. Is any cheerful? let him sing praises to God. Is any sick among you? let him call the elders of the church to him, to pray over him, and to anoint him with the oil, in the name of the Lord; for the prayer of faith can recover the sick, and the Lord will make him well, and although he have committed sins, they will upon true repentance be forgiven him. Confess your sins to each other, and pray for each other that ye may be healed. The fervent prayer of a righteous man availeth much. Elijah was a man of like infirmities with us, and he prayed earnestly that it might not rain, and it did not rain upon the land for three years and six months; and he prayed again; and the heaven gave rain, and the earth brought forth its produce.

CHAP. V. Brethren! if any of you have wandered from the truth; and another bring him back; know ye that whosoever bringeth back a sinner from the error of his way, saveth a man from death, and covereth his multitude of sins.

## FIRST EPISTLE OF ST. PETER.

CHAP. I. PETER, an apostle of Jesus Christ, to the sojourners scattered abroad in Pontus Galatia, Cappadocia, the proconsular Asia, and Bithynia; chosen agreeably to a determination aforetime, of God the Father, by a sanctification of spirit unto obedience, and to a sprinkling of the blood of Jesus Christ; favour and peace be multiplied unto you.

The address to the Christians in the Lesser Asia.

CHAP. I. Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath caused us to be born again to a hope of life, by the resurrection of Jesus Christ from the dead; even to an inheritance incorruptible, undefiled, and unfading, reserved in heaven for us; who are securely kept by the power of God, through faith, for a deliverance ready to be

He thanks God for the great blessings of the gospel;

<sup>1</sup> According to the custom of that time, Mark vi. 13. Probably anointing with oil is put for the procuring of all necessary medical aid.

<sup>2</sup> Requesting the blessing of heaven on human endeavours.

<sup>3</sup> Elijah feared from God's threatenings against idolatry, that the whole land might be destroyed; he therefore prayed for a drought in order to bring the people to repentance by a slighter punishment.

<sup>4</sup> By causing them to be forgiven.

<sup>5</sup> This apostolic letter was written A. D. 64, from Rome, and addressed to all Christian converts, but chiefly to those of Gentile extraction. The design of it was to direct Christians how to behave under persecution, to avoid all grounds of being suspect-

ed of sedition, or other crimes which would injure the peace and welfare of civil society; and to exhort them to lead holy and unblemished lives, that they might stop the mouths of their enemies, put their calumniators to shame, and win others over to their religion, by their amiable and worthy behaviour. In this and the other epistle of Peter, many attentive readers have observed, that without much regularity of composition, or clearness of expression, there is a peculiar dignity and energy exceeding any thing in the writings of Paul, and worthy of the prince of the apostles.

<sup>6</sup> A readiness to suffer in the cause of true religion.

<sup>7</sup> As that afforded the most convincing proof of the truth of Christianity.

CHAP. I. displayed in the <sup>1</sup> last time. Where-  
 in ye greatly rejoice, though now  
 for a short time, (if need be) ye be  
<sup>7</sup> grieved by various trials; that this  
 proof of your faith, *which* is much  
 more precious than of gold that  
 perisheth, though proved by fire,  
 may be found praiseworthy, and  
 honourable, and glorious, at the ma-  
<sup>8</sup> nifestation of Jesus Christ: whom,  
 though ye knew him not, ye love;  
 on whom, though ye see him not  
 now, ye believe, with transports of  
<sup>9</sup> joy unspeakable and glorious: be-  
 ing to receive the end of your faith,  
 even the salvation of your souls.

<sup>10</sup> Concerning which salvation, the  
 prophets who foretold this kind-  
 ness, *which has been shown* to us,  
 searched with diligent enquiry; ex-  
 amining what *time*, or what <sup>2</sup> kind

<sup>11</sup> of time the spirit of <sup>3</sup> Christ which  
 was in them signified, when it de-  
 clared beforehand the sufferings of  
 Christ; and the glories which were

<sup>12</sup> to follow. To whom it was re-  
 vealed, that not for themselves,  
 but for us, they were ministering  
 those things, which have now been  
 told you by those who preached  
 the gospel to you with a holy spirit  
 sent from heaven; *things* which  
*even* <sup>4</sup> angels are desirous to ex-  
 amine.

<sup>13</sup> Wherefore, gird up the loins of  
 your mind, be sober, and hope en-  
 tirely in that kindness which is  
 coming to you at the manifesta-  
 tion of Jesus Christ. Like obedi-  
 ent children, conform not to the  
 former lusts of your ignorance; but  
<sup>15</sup> as he who has called you is holy,  
 be ye also holy in the whole con-  
<sup>16</sup> duct of your lives; because it is  
 written, "Be ye holy, for I am  
 holy." And since ye call him

your Father, who without respect  
 of persons, will judge every man  
 according to his work, pass the <sup>17</sup>  
 time of your sojourning in this  
 world with reverence; knowing <sup>18</sup>  
 that ye were not bought off from  
 your unprofitable course of life, de-  
 livered down from your fathers, by  
 perishable things, such as silver and  
 gold; but by the precious blood of <sup>19</sup>  
 Christ, as of a lamb without blemish,  
 and without spot, predeter- <sup>20</sup>  
 mined indeed of old before the founda-  
 tion of the world, but showing  
 himself in these latter times, for the  
 sake of you who, through him, rely <sup>21</sup>  
 on God that raised him from the  
 dead, and gave him glory; so that  
 your trust and hope are upon <sup>2</sup> God.

Having *therefore* purified your <sup>22</sup>  
 souls, by obeying the truth unto <sup>23</sup>  
 unfeigned brotherly kindness, *see*  
*that ye love one another* with a  
 pure heart fervently: having been <sup>24</sup>  
 born again, not by a perishable  
 birth, but by an unperishable, through  
 a divine doctrine that liveth and  
 endureth for ever. For all flesh <sup>25</sup>  
 is as the herb, and all the glory of  
 man as the flower of the herb: the  
 herb withereth, and its flower fall-  
 eth off; but the word of the Lord <sup>26</sup>  
 endureth for ever; and this word is  
 the gospel, which has been preach-  
 ed to you.

Laying aside, <sup>27</sup> therefore, all ma-  
 lice, and all guile, and hypocrisy,  
 and envy, and slander, desire, like  
 new-born babes, the pure milk of  
 reason, that ye may thrive thereby  
 to salvation, since ye have tasted  
 the kindness of the Lord. Come  
 unto him *as to* a living stone, re- <sup>28</sup>  
 jected indeed by men, but elect  
 and honourable with God; and <sup>29</sup>  
 build yourselves up as living stones,

<sup>1</sup> Prepared for the righteous at the great day of retribution.

<sup>2</sup> Whether warlike or peaceable, whether under the Mosaic covenant or a new one.

<sup>3</sup> That prophetic spirit which pre-signified Christ.

<sup>4</sup> This is a strong and beautiful way of expressing the high value and importance of the Christian dispensation.

<sup>5</sup> Who is the original author and giver of all the blessings of the gospel.

CHAP.  
II.Isaiah,  
xxviii. 16.as becomes  
the people  
of God.Purity and  
submis-  
sion to civil  
magistrates  
enforced.

into a spiritual house, for a holy priesthood, to offer up spiritual sacrifices acceptable unto God through Jesus Christ, according to this portion of scripture, "Behold I place in Sion a chief-corner stone, 6 choice, honourable, and he that trusteth on it will not be disappointed."

7 To you, therefore, who trust thereon, *this stone* is honourable; but to those who are not persuaded to do so, it is a stone to strike 8 upon and stumble against; at which they stumble, who believe not the word, *even the gospel* to which they were appointed to be 9 called. But ye are a chosen race of kings and priests, a holy nation, a people gained from the world, that ye may show forth the virtues of him who hath called you out of darkness into his marvelous light; you, who were once no people, but are now a people of God; who had not obtained mercy, but have now obtained mercy.

11 Beloved! I beseech you as strangers on earth, and sojourners, to abstain from fleshly lusts, which war against the soul; having your course of life blameless amongst the 12 Gentiles; that in whatsoever they speak against you as evil-doers, they may glorify God for the good works which they have seen in 13 the day of enquiry. Submit yourselves, therefore, to every appointment of man, for the Lord's sake; 14 to the king, as supreme; to governors, as commissioned by him for the punishment of evil-doers, and the praise of them that do well. 15 For so is the will of God, that by well doing, ye put to silence the 16 ignorance of foolish men; as free, but not using your freedom for a 17 cloak of mischief; but as servants of God be respectful unto all men:

love the brethren, fear God, honour the king. CHAP. III

Servants! submit yourselves with 18 all reverence to *your* masters; not only to the kind and gentle, but also to the froward and peevish. For 19 this is deserving of reward, if any one under a consciousness of *what* God is, endure grief, suffering wrongfully. For what credit is 20 there in bearing chastisement for faults? but, if ye endure it, when ye suffer whilst ye do your duty, this will be rewarded by God.

For unto this ye were called; in- 21 asmuch as Christ even suffered for us, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth: when he was reviled, he reviled not again; when he suffered, he did not threaten, but re- 23 signed himself to the righteous judge; and bore the ill effects of 24 our sins in his own body on the cross, that we might die to sin, and live to righteousness; by whose bruise ye have been healed. For 25 ye were as sheep going astray, but have now turned back to the shepherd and guardian of your souls.

Likewise ye wives, submit your- CHAP. III.  
selves to your own husbands; for even some, who are not persuaded by our doctrine, may be won over without believing that doctrine, by the behaviour of their wives, whilst 2 they consider the chastity and respectfulness of your behaviour. Nor let your ornament be that outward ornament of plaited hair with braided gold, or of costly raiment; but let it be the hidden person of 4 the heart, with the unperishable ornament of a meek and gentle mind, which is in the sight of God of great price. For so indeed the ho- 5 ly women in former times, who trusted in God, used to adorn them-

<sup>1</sup> When you are brought before a civil magistrate to answer to the charge of disobe-

dience to the ruling powers.

CHAP. III. selves; submitting to their own husbands (as Sarah, whose children ye are, obeyed Abraham, calling him master), living virtuously, and alarmed by no terrors, so as to act *unbecomingly*.

of husbands. 7 Likewise, ye husbands! live with your wives under a conviction of the woman's being the more weak person; giving them honour also as fellow-heirs of the gracious gift of life; that your prayers be not hindered.

General directions. 8 Finally, be ye all of the same mind, have a common feeling for each other, with brotherly love, with compassionate affections, with

9 friendly dispositions; not rendering evil for evil, or railing for railing; but on the contrary, giving good words; knowing that ye were called to an inheritance of the blessing implied in these good

Psalm xxxiv. 12, &c. 10 words: "Whoso wisheth life, and desireth to see good days, let him refrain his tongue from mischief, and his lips from speaking

11 guile; let him turn away from evil and do good; let him seek peace

12 and follow after it; for the eyes of the Lord are upon the righteous, and his ears open to their prayers, but the face of the Lord is against

13 them that do evil." And who is he that will hurt you, if ye be zealous of that which is good?

Rules suited to a time of persecution. 14 But if ye even suffer for the sake of righteousness, happy are ye, and be not afraid of the terrors of your enemies, nor be troubled; but

15 sanctify the Lord God in your hearts. And be always ready to make a defence with gentleness, and respect to every one that ask-

eth you a reason of the hope that is in you: having a good conscience, that in whatsoever they speak against you as evil-doers, your slanderers may be put to shame by your good behaviour in Christ. For it is better that ye suffer, if the will of God be so, for doing well, than for doing ill: because Christ once suffered for sin, a righteous man for the unrighteous, that he might bring us unto God, being put to death in the flesh, but restored to life by the spirit of God; by the direction of which he went and preached to the minds of men in prison: who were also hard to be convinced in former times; as when the patience of God continued waiting in the days of Noah, whilst the ark was preparing, wherein so few as eight lives were saved on the water. The likeness of which, even baptism, now saveth us (not a cleansing of the pollution of the body, but the answer of a good conscience unto God), through the resurrection of Jesus Christ; who is at the right hand of God, having gone into heaven, angels, authorities, and powers, being made subject to him.

CHAP. IV. Since therefore Christ hath suffered for us in the flesh, arm yourselves also with the same mind, that ye will die to sin, (for he that suffered in the flesh, being spiritually crucified in imitation of Christ's death, hath ceased from sin); that ye may not live the rest of your time in the flesh, after the lusts of men, but may live agreeably to the will of God: since the 3 time past is sufficient for you to

<sup>2</sup> By discord and hatred.

<sup>3</sup> The same moral mind, maintaining mutual peace and harmony.

<sup>4</sup> Consider him, and act towards him as a Holy, glorious, all-perfect Being, as infinitely wise, just and good.

<sup>5</sup> For had he not been raised from the grave, he never would have been able to raise his

baptized followers.

<sup>6</sup> Several instances are mentioned in the Acts of the Apostles, of angels being employed in the service of Christianity.

<sup>7</sup> Jewish and heathen rulers, who were made subservient to the interests of the Christian religion.

CHAP. IV. have performed the will of the Gentiles, when ye walked in impurities, in lusts, in drunkenness, in revellings, in feastings, and wicked idolatries; wherein they think it strange that ye run not with them the same dissolute course of un-  
 5 ruliness, and speak evil of you; but they will give an account to him who is prepared to judge the  
 6 living and the dead; for the gospel hath been therefore preached to those also that were dead *in sins*, that *though* they should be judged by carnal men, they might live according to God in the spirit.

How each should employ his talent.  
 7 Now the end of all *earthly* things (*death*) is near: be sober, therefore, and watchful in prayer. But above all things, have an earnest love of each other; for love covereth a multitude of sins, *dis-*  
 9 *posing us to overlook them.* Use hospitality among yourselves, without murmuring. Let each employ the gift which he hath received for mutual benefit, as excellent stewards of the manifold kindnesses of  
 11 God. Doth any one instruct? *let him instruct* as if *speaking the* oracles of God. Doth any one relieve distress? *let him consider his power of doing so* as an ability, which God hath furnished: that in all things there may be glory through Jesus Christ unto God: to whom is the glory and power for ever and ever. Amen.

He warns them of approaching severe persecution.  
 12 Beloved! be not surprized that a fiery persecution among you cometh to pass for your trial, as though some strange thing befel you, but rejoice, inasmuch as ye share the  
 13 sufferings of Christ, that ye may rejoice also at the manifestation of  
 14 his glory with exceeding joy. If ye suffer reproach for the name of Christ, happy *are ye*, for the glorious and powerful spirit of God  
 15 resteth on you. But let none of you suffer as a murderer, or a thief, or an evil-doer, or a designer upon  
 16 others. But if *any man* suffer as a Christian, let him not be ashamed,

but glorify God on this account; CHAP. V. because the time *is come* for punishment to begin with the family of 17 God: but if it begin with us, what will the end be of those who are not convinced by the gospel of God? And if the righteous *man* 18 will scarcely be safe, where will the ungodly and the sinner appear? So 19, then let all sufferers according to the will of God commit their lives unto him in well-doing, as unto a faithful Creator.

To the elders who are among you, CHAP. V. I who am also an elder, and a witness of the sufferings of Christ, and an heir of that glory which will be manifested, give this charge: Tend, as shepherds, the flock of God 2 which is among you, not by constraint, but willingly, not for dishonourable gains, but with a ready mind, not as domineering over 3 those allotted to you, but as patterns for the flock; so when the 4 chief shepherd shall appear, ye will receive that crown of glory which fadeth not away.

Likewise, *ye* younger men! submit yourselves to the elders: and all of you submit to each other, clothing yourselves in humility; for God resisteth the proud, but sheweth favour to the humble. Hum- 6 ble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all 7 your anxiety upon him, inasmuch as he careth for you. Be sober, be 8 watchful: for your slanderous adversary, like a roaring lion, goeth about, seeking whom he may devour: him resist by standing firm 9 in the faith, knowing that the same sufferings are undergone by your brethren in the world.

Now the God of all favour, who 10 hath called us through *these* short sufferings to his everlasting glory in Christ Jesus, make you perfect, establish, strengthen, settle you. To him *be* the glory and the pow- 11 er for ever and ever. Peace be with 14 you all that are in Christ Jesus.

CHAP. V.

Duty of pastors to their people,

and of the people to them.

Benediction.

## SECOND EPISTLE OF ST. PETER.

CHAP.

I.

Address to  
Gentile  
Christians,

**S**IMON Peter, a servant and an apostle of Jesus Christ, unto them who share with us the same precious reliance on a pardon from our God, and Jesus Christ our saviour: Favour and peace be multiplied unto you, through the knowledge of God, and of our Lord Jesus Christ. For his divine power hath kindly given us all things that *belong* unto life, and godliness, through the acknowledgment of him who hath called us by a glorious kindness: by which very great and precious promises are given unto us, that through them we may become partakers of a <sup>2</sup>divine nature, after escaping the corruption which is in the world through *evil* desire.

who are re-  
quired dili-  
gently to  
cultivate  
every vir-  
tue.

5 And to this end use all *your* diligence; and add to your faith, fortitude; and to fortitude knowledge; and to knowledge temperance; and to temperance patience; and to patience piety; and to piety brotherly kindness; and to brotherly kindness *universal* love. For if these things be in you and abound, they will make you thrive and bear fruit unto the acknowledgment of our Lord Jesus Christ. 9 But he who is without these things, is become blind, by closing his eyes, and forgetting his former purification from his sins.

<sup>1</sup> The apostle is thought to have written this epistle to the Gentile converts to Christianity, in the same year, and from the same place that he wrote the preceding epistle. The general design of it is to confirm the doctrines and instructions which he had before delivered, to excite the Christians to adhere stedfastly to their holy religion, as a religion, not of human contrivance and in-

Wherefore, brethren, use the greater earnestness to make your call and election sure unto you, by good works: for by doing them ye will never fail; inasmuch as hereby ye will be furnished abundantly with an entrance into the everlasting kingdom of our Lord and saviour Jesus Christ.

Wherefore I will not neglect to remind you always of these things; though ye know them, and be established in the present <sup>3</sup>truth. For I think it right, as long as I am in this tabernacle *of the body*, to stir up your memory; knowing that I must soon lay aside this tabernacle of mine, even as our Lord Jesus Christ signified unto me. So I will earnestly endeavour that ye be enabled also on every occasion, to recollect these things for yourselves after my departure.

For we did not follow cunningly devised fables, when we made known to you the powerful appearance of our Lord Jesus Christ, but had been eye-witnesses of his majesty. For he received honour and glory from God the Father, when this voice came to him from that magnificent brightness *which we saw*, "This is my beloved son, in whom I am well pleased;" and we heard this very voice uttered from heaven, when we were

vention, but proceeding from God; and to adorn it by a life of unblemished purity and goodness.

<sup>2</sup> Of God's holiness here, and of his happiness, spirituality, and immortality, hereafter.

<sup>3</sup> The true gospel now preached and received far and wide.

CHAP:  
I.

Good  
works can  
alone in-  
sure the  
salvation of  
Christians.

The best  
men often  
want re-  
minding.

The divine  
mission of  
Jesus was  
attested on  
mount  
Tabor.

Matt.  
xvii. 5.  
Luke,  
ix. 35.

CHAP. I. with him in the holy mountain. And we find confirmed *by this* the 19 words of the prophets *relating to Christ*; to which ye do well to attend, as to a lamp burning in a dark place, 'until the day shine through, and the morning-star be risen in 20 your hearts; considering this especially, that no prophecy is the explanation of a man's own mind; 21 for prophecy was not uttered of old by the will of man, but holy men of God spake by the influence of a holy spirit.

CHAP. III. I am now writing, beloved! the second of my epistles to you; in both which I endeavour to stir up your uncorrupted thoughts to remembrance, that ye should call to 2 mind the words formerly spoken by the holy prophets, and the commandment of our Lord and Saviour, 3 *delivered by the apostles*; attending to this especially, that in the 'last days scoffers will come, walking after their own wills, and saying, "Where is the promise of his 4 coming? for since the fathers fell asleep, all things continue just the same *as they were* from the beginning of the creation;" for this 5 they purposely overlook, that in the days of their fathers the heavens formed by the appointment of God, and the earth which standeth out of the water and in the water, 6 had continued from old time; and yet this world *as it then was* perished by a flood of waters. So the present heavens and earth are treasured, up by the same appointment, for fire, and reserved against a day

of trial and condemnation of ungodly men. CHAP. III.

Now let not this one thing, beloved! escape your notice; that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slow with his promise, as some men account it *its* slowness; but is patient for your sakes, not willing that any should 9 perish, but *willing* that all should come to repentance.

But the 'day of the Lord will come as a thief in the night; when the heavens will pass away with a loud noise, and the 'elements will be destroyed, *so as to lose their present texture*, by fire, and the earth together with the works on it, will be burnt up. Since, therefore, all 11 these things are to be so destroyed, what sort of *persons* ought ye to 12 be? Ye ought, in a holy and pious course of life, earnestly to expect the coming of this day of God, in which the heavens will be destroyed by fire, and the elements will melt away with heat. But we, according to his 13 promise, look for new 'heavens, and a new earth, in which righteousness will dwell.

Wherefore, beloved, under this expectation endeavour to be found by him in peace without spot, and unproveable: and account the patience of our Lord *to be* salvation to you; since it *gives full time for preparation*, as our beloved brother Paul also, according to the wisdom given him, wrote unto you.

Do ye then, beloved! *who are* 17 thus forewarned, keep a guard upon

<sup>1</sup> Until there is sufficient reason to believe that the prophecies have received their full accomplishment.

<sup>2</sup> Under the Christian dispensation.

<sup>3</sup> To reward the righteous, and punish the wicked.

<sup>4</sup> The time of Christ's coming to the last and general judgment.

<sup>5</sup> The rudiments or constituent principles of things.

<sup>6</sup> Because though the coming of Christ be certain, the precise time of it is known only to God.

<sup>7</sup> Promise of Christ of a happy and glorious immortality.

<sup>8</sup> A new and improved state of this world.

Delay of judgment is owing to the divine patience and forbearance.

Christ's coming is certain;

which should excite Christians to all holiness of life.

See epistles to Ephesians, Colossians and Galatians.

CHAP. <sup>III.</sup> yourselves, that ye be not led away of our Lord and saviour Jesus Christ. To him be glory both <sup>CHAP. III.</sup> by the error of the wicked, and fall from your own steadfastness. But now and for ever. Amen.  
Exhortation and conclusion. grow in the favour and knowledge

## FIRST EPISTLE OF ST. JOHN.

CHAP. I. **T**HAT which was at first, which we heard, which we saw with our eyes, which we observed, and our hands handled, as concerning *the Revealer* of the word of life <sup>2</sup> (for this *Revealer of the word of life* was manifested, and we have seen *him*, and bear testimony, and declare unto you this *Revealer of that eternal life* which was *comparatively concealed* with the Father, and was manifested unto us); <sup>3</sup> that which we saw and heard, we declare unto you, that ye also may have fellowship with us; for we have fellowship with the Father and <sup>4</sup> with his son Jesus Christ. And these things we write unto you that your joy may be complete.  
<sup>5</sup> Now this is the declaration which we heard from him, and make known unto you, that God is light, and in him is no darkness at all.  
<sup>6</sup> If we say that we have fellowship with him, and walk in darkness, <sup>7</sup> we deceive ourselves, and conform not to the truth: but if we walk in the light, as he is in the light,

Description of Jesus Christ.

What he taught of God.

*God and we have fellowship with each other, and the blood of Jesus Christ<sup>1</sup> cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is so faithful and just to his promise, as to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him<sup>2</sup> mistaken, and his doctrine is not in us.*

My dear children! I write these things unto you, that ye may not sin; and if any one should sin, we have a righteous advocate with the Father, *even Jesus Christ*; and he is a propitiation, *assuring us upon the authority of God, that by true repentance pardon may be obtained for our sins, and not for our's only, but also for the sins of the whole world.* And by this we know, that we have a knowledge of *Christ*, if we keep his commandments. Whoso saith I know him, and keepeth not his

CHAP. II.

Profession of Christianity useless without obedience. Mark, i. 15. Luke, xv. 10.

<sup>1</sup> This epistle, which was written from Ephesus about A.D. 80, is directed to all Christians without exception, showing, first how necessary it is to walk in the light of the gospel, and preserve themselves from fleshly lusts, in order to partake of the happiness of heaven. Secondly, how strong the obligations which they are under to keep the new commandment of loving one another.

Thirdly, how certain a fact it is, that Jesus of Nazareth was the Christ or son of God, and no other person, whatever his claims or pretensions might be.

<sup>2</sup> By ratifying the covenant of pardon to the sincerely penitent.

<sup>3</sup> Because he had acted towards all men as sinners, in providing a way by which all may be forgiven.

CHAP. II. commandments, he speaketh falsely, and the truth is not in him; 5 but whoso keepeth his word, in him is the love of God truly made complete: by this we know that 6 we are in him. Whoso professeth to continue in him ought also to conduct himself even as *Christ* conducted himself.

Love is an essential duty in all Christians.

Brethren! I am not writing a new commandment unto you, but an old commandment, which ye had from the first: this old commandment is the doctrine which ye 8 heard. On the other hand, I am writing to you a <sup>1</sup> new commandment, which is realized *and exemplified* in *Christ*, and in you *also*; for the darkness is passed away, and the true light now shineth. 9 He who professeth to be in the light, and hateth his brother, is in 10 darkness even until now. He who loveth his brother continueth in the light, and no cause of stumbling will be unto him. But he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he is going; for the darkness hath blinded his eyes.

Reasons for writing to persons of different ages.

12 I write unto you, dear children! because your sins are forgiven on account of *your professing* his name. I write unto you, fathers, because ye have known *Christ* 13 from the first. I write unto you, young men! because ye are strong, and the word of God abideth in you, and ye have overcome the wicked *person*.

Worldly-mindedness condemned.

Love not the world, nor the things in the world. If any one love the world, the love of the Fa-

ther is not in him; for every thing that is in the world, the <sup>2</sup> desire of the flesh, and the <sup>3</sup> desire of the eyes, and the <sup>4</sup> pomp of life, is not of the Father, but of the world. Now the world is passing away, 17 and the desire thereof; but he that doeth the will of God will remain for ever.

My children! it is the <sup>5</sup> last time, 18 and as ye heard that antichrist is coming, even now there are many antichrists, by which ye know that it is the last time. They went out 19 from us, but were not of us, *being insincere in their professions*, for had they been of us, they would have continued with us: but *this hath happened* to make it manifest that all are not of us, *whatever they may pretend*; but ye have an unction, *even a communication of spiritual gifts from Jesus Christ* the holy, and know all things *relating to his gospel*. I have not 21 written unto you, because ye know not the truth, but because ye do know it, and that no false *teacher* is of the truth. Who speaketh falsely, but he who denieth that Jesus is the Christ? this is the antichrist, who denieth the Father and the son.

Whosoever denieth the son, *by denying Jesus to be the Christ*, hath not the <sup>6</sup> Father, but he who acknowledgeth the son, hath the Father also. Let that *doctrine*, therefore, which ye heard at first remain in you, If what ye heard at first remain in you, then will ye remain in the son and in the Father. Now this is the promise 25

CHAP. II.

Caution against seducers or antichrists.

Denying the truth of the Christian religion is in effect denying the veracity of God.

<sup>1</sup> Meaning the duty of love, which was called new, from the new obligations by which it was enforced, and the new extent given to it.

<sup>2</sup> Unlawful sensual indulgences.

<sup>3</sup> Avarice.

<sup>4</sup> Undue splendour, pomp and ambition.

<sup>5</sup> The time meant by the expressions, the latter days, the last days, &c., in which ene-

mies of Christ and his religion, or antichrists, were to be expected, 1 Tim. iv. 1. 2 Tim. iii. 2 Pet. iii. 3.

<sup>6</sup> Whoever denies Jesus to be the Messiah, when the evidence is fairly laid before him, in effect denies the Father, because he rejects the ample testimony which he has given of his son.

CHAP. which he gave us, *even* everlasting life.

III.

26 These things I write to you with a view to those who *would* deceive you. But the unction which ye received from him remaineth in

Exhortation to steadiness in the true faith.

27 you, and ye have no need of an instructor. As then this same unction teacheth you concerning all things, and is true without any mixture of falsehood; so, as it taught you, remain therein. Even

28 now, dear children! remain therein, that when *Christ* shall appear, we may have confidence, and may not be ashamed before him at his

29 coming. If ye be convinced that he is righteous, be assured that every one who practiseth righteousness is born of him. Behold!

CHAP. III.

what great love the Father hath shown in our being called children of God. The world, therefore, knoweth us not, because it hath not known him.

2 Beloved! now are we the children of God, but it hath not yet been declared what we shall be: we know, however, that when *Christ* shall appear we shall be like him, and that we shall see him

The hopes of Christians should preserve them from sin.

3 as he is. And every one that hath this hope in him purifieth himself

4 even as he is pure. Every one who committeth sin, breaketh thereby

5 the law; for sin is the breach of the law. Now we know that *Christ* was manifested to take away our sins:

6 and in him is no sin. Whosoever continueth in him *sinneth not*: but no sinner hath seen him or known him, *except in vain*.

7 Dear children! let no one deceive you; he that practiseth righteousness is righteous, even as *Christ* is righteous; he who committeth

Good practice makes good men.

sin is of the devil; for the devil sinneth from the <sup>1</sup> first; and for this end did the son of God appear, that he might destroy the works of the devil. No son of God committeth sin; for he keepeth to his parentage, and cannot sin, because he is a son of God. By this are 10 discovered the children of God, and the children of the devil; he who doth not practise righteousness is not of God; nor he who loveth not his brother. For this is the 11 charge which ye heard from the first, "That ye love one another." Not as Cain who was of *an evil* 12 disposition, and slew his own brother. And why did he slay him? because his own deeds were wicked, and his brother's righteous.

CHAP. III.

Wonder not, my brethren! if 13 the world hate you. We know that we have passed over from death unto life, because we love the brethren; he who loveth not his brother is still in death. Whosoever hateth his brother is *in disposition* 15 a murderer; and ye know that no murderer hath everlasting life, or *any just hope of it*, abiding in him. Hereby we know what love is, 16 since *Christ* laid down his life for us, and we ought also to lay down our lives for the brethren. But 17 whosoever hath the good things of this world, and seeth his brother in want, but shutteth up his compassionate affections from him, how can the love of God remain in him?

The love of God will produce a love of our fellow-creatures.

My dear children! love not in word and tongue *only*, but in deed and in truth, and by this we know that we are of the truth, and shall assure our hearts before him. For if our hearts condemn us, God is great-

Conscious integrity is the best ground of confidence towards God.

<sup>1</sup> Wilfully, or through carelessness; so in verses 9, and 18.

<sup>2</sup> Referring to the murder of Abel by Cain, as mentioned in verse 12. Cain was a false accuser and slanderer of his brother,

and therefore might, in the true sense of the word, be called the devil.

<sup>3</sup> Satisfy ourselves that we shall receive God's final approbation.

CHAP. IV. er than our heart, and knoweth all things. Beloved! if our heart con-

21 demn us not, we have confidence towards God; and whatsoever we

22 ask, we receive from him, because we keep his commandments, and do what is pleasing in his sight.

23 And this is his commandment, that we believe in the name of his son Jesus Christ, and love each other,

24 as he commanded us. And whosoever keepeth his commandments abideth in God, and God in him, and by this we know that he abideth in us, by the spirit which he hath given us.

CHAP. IV. Beloved, believe not every spirit, but try the spirits of men whether

Distinction  
between  
true and  
false teach-  
ers.

they be of God; for many false teachers are gone out into the world. By this we know the spirit of God: every spirit which alloweth that Jesus Christ came in the

3 flesh, is of God: but every spirit which alloweth not that Jesus Christ came in the flesh is not of God; and this is that spirit of antichrist, of whose coming ye have heard; and indeed he is already in the world.

4 Ye are of God, dear children, and have overcome them (*antichrists*); for he who is in you is greater than

5 he who is in the world. They are of the world, therefore they speak suitably to the world, and the world

6 listeneth to them. We are of God; he who knoweth God listeneth to us; he who is not of God listeneth not to us: by this we know the spirit of truth from the spirit of error.

Mutual  
love  
strongly in-  
sisted upon. 7 Beloved! let us love one another; for love is of God, and every one who hath this love is born of God, and knoweth God; for God is love.

9 Herein was the love of God shown towards us in that God sent his

much beloved son into the world, that we might live through him. CHAP. V.

In this consisted the love of God; 10 that though we loved not God, he

loved us, and sent his son to be a propitiation for our sins. Be- 11

loved, if God so loved us, we ought also to love one another. *Though* 12

no one hath seen God at any time, yet if we love each other, God dwelleth in us, and his love is com-

plete in us. There is no *servile* 13 fear in love, but perfect love casteth out *such* fear; for fear hath punish-

ment, and he who feareth is not complete in love. Let us love him, 19

for he first loved us. If any one 20 say, I love God, though he hate his brother, he speaketh falsely; for how can he who loveth not his

brother, whom he seeth, love God, whom he doth not see. And this 21 very commandment we have from him, that he who loveth God, love his brother also.

Whosoever believeth that Jesus CHAP. V. is the Christ, is born of God, and every one who loveth the Father, Believing

loveth his children also. By this we know that we love the children of God, when we love God, and keep his commandments; for this is the love of God, that we keep his commandments, and his command-

ments are not grievous. Every son 4 of God overcometh the world, and that by which we victoriously over-

come the world, is our faith. Who is he that overcometh the 5 world, but he who believeth that

Jesus is the son of God?

This is that Jesus who came, and 6 is proved to be the Christ, by water Evidences of the di- vine mis- sion of Jesus. and blood, and spirit, not by water only, but by water and blood and spirit is the testimony given; for

<sup>2</sup> The spirit or mind which he approves.

<sup>3</sup> Whom the bent of his social nature and mutual intercourse induce him to love.

<sup>4</sup> By the voice uttered when he came out of the water at his baptism, Matt. iii. 16, 17.

<sup>5</sup> The miracles which took place at his death.

<sup>6</sup> Spiritual gifts bestowed upon the first teachers of Christianity.

CHAP. V. there are these three witnesses, the spirit and the water and the blood, and these three agree in one *and the same testimony*. Now we admit the testimony of men, but the testimony of God is greater; for the testimony which he hath borne to his son is such *as has been stated*. He who believeth on the son of God hath this testimony in himself, *by the change of mind and conduct which it effects in him*; but he that doth not believe God, maketh *Jesus* a deceiver, because he doth not think the testimony which God bore to his son worthy of belief. And the *great truth which is testified* is, that God hath given us eternal life: and this life is through his son. He who hath the son hath this life, *but* he who hath not the son hath not life. These things I write unto you, that ye may know, that ye who believe on the name of the son of God have everlasting life. Now this is the confidence which we have in God; that if we ask any

CHAP. V. thing according to his will, he heareth us: and if we know that he heareth us in what we ask, we know that we have *in effect* what we asked of him. If any one see his brother commit a sin not unto death,<sup>1</sup> let him ask, and God will give him life; to those *I mean* who sin not unto death. There is a sin unto death: I do not say that he should ask for that. All unrighteousness is sin, and there is a <sup>2</sup> sin unto death. We know that 18 every child of God sinneth not, for the child of God guardeth himself, and he that is wicked doth not touch him. We know that we are of God, 19 and that the whole world is in wickedness. And we know that the son of God is come, and hath given us discernment to know him that is true, and we are in him that is true, through his son Jesus Christ. *By him that is true I mean* the 21 true God, and *the giver of* everlasting life. Dear children! keep yourselves from idols. Amen.

## EPISTLE OF ST. JUDE.<sup>3</sup>

Address to all Christians.

JUDE, a servant of Jesus Christ, and brother of James, to the beloved in God the Father, and in Jesus Christ, preserved *in the true*

*faith*, called to *eternal life*; mercy and peace and love be multiplied unto you. Beloved! I was preparing with 3

<sup>1</sup> In the age of the apostles, diseases were inflicted in punishment of sin, lighter or heavier, according to the nature of the sin.  
<sup>2</sup> Apostacy or contumacious perseverance in bad practices.  
<sup>3</sup> Jude, or rather Judas, was the son of Alphaeus, and brother of James the Less. He was also called Lebbeus and Thaddeus. The place from which this epistle was writ-

ten is not known, but the date of it is believed to be A.D. 64. Christians in general are the objects of it, whom the apostle exhorts to persevere in the faith, to avoid the wickedness of the times, to be upon their guard against deceivers, and to endeavour by all prudent methods to prevent backsliding and apostacy.

much earnestness to write unto you concerning the common salvation, but found it necessary to write unto you an exhortation to strive heartily for the faith, which was once delivered unto the saints.

Deut.  
xxviii.

4 For some men have crept in sily amongst us, who were before written of *as prepared* for this condemnation, ungodly men, turning the kindness of our God into impurity; and rejecting God, the only supreme ruler, and our Lord Jesus Christ.

and improvement  
in goodness  
enforced:  
1-Tim.  
iv. 1.

17 But call ye to mind, brethren! the words formerly spoken by the apostles of our Lord Jesus Christ; how they told you that there should be scoffers in the latter time, walking after their own ungodly wills; 19 these are they who separate them-

selves, animal, not having the spirit of *true religion*. But do ye, brethren! build up yourselves in your most holy faith, praying with a holy mind; and keep yourselves in the love of God, in expectation of the mercy of our Lord Jesus Christ unto eternal life: And make a difference by rebuking some *openly*, and having compassion on others; and save others with fear snatching them out of the fire.

Now unto him who is able to keep you from falling, and to present you without blemish in the presence of his glory with exceeding joy, to the only God our saviour, be glory and majesty, dominion and power, both now and through out all ages. Amen.

FINIS.

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## ERRATA ET CORRIGENDA.

**GENESIS**—Chap. xxiv. 24. *For Mescoch, read Milcah*—xxiv. 47. *Bether, r. Bethuel*—l. 13. *Ephraim, r. Ephron.*

**EXODUS**—iv. 27. "to" wanting before *Moses*—vii. 18. of river, *r. of the river*—viii. 14. *lands, r. land*—xii. 1. note, *Nesa, r. Nisan*—xii. 27. dele "the" before *Egyptians*—xii. 37. in margin, 1407, *r. 1491*—xvi. 15. *Kuan-Hu, r. Man-Hu*—xx. 28. among people, *r. among your people*—xxiii. 28. dele "six"—Top of page 64, XXIV. *r. XXXIV.*

**LEVITICUS**—xix. 17, 18. should have been in as follows: 17. *Ye shall not in your heart hate your brother; yet fail not to reprove him, that ye may not share in his sin.* 18. *But be not vindictive or insidious with regard to your fellow-citizens: love your neighbour as yourselves.*—xxvi. 3. *commandment, r. commandments.*

**NUMBERS**—xxvi. 65. *Jephneh, r. Jephuneh.*  
**DEUTERONOMY**—vi. 5. with might, *r. with your whole might*—xxx. 20. chose, *r. choose*—xxxii. 2. *dawnedst, r. dawnest, and shonedst, r. shonest*—vii. 9. *stroveat, r. strovest.*

**JOSHUA**—iii. 15. time of whole harvest, *r. whole time of harvest*—xiv. 3. *promise, r. promised.*

**I SAMUEL**—iii. 6. dele "to"—xv. 22, 23. should have been added, before chap. xvi. *On another occasion of Saul's disobedience, Samuel said, "Hath the Lord equal delight in holocausts and sacrifices, as in listening to his voice? Know that obedience is preferable to sacrifice, and attention to the fat of rams: for rebellion is as sinful as divination, and obstinacy as bad as idolatry."*—xvii. 48. too, *r. to*—Page 118, XXXV. at the top, *r. XXXV.*

**II SAMUEL**—In note to title, *for Kings' Dooms; r. Kingdoms or Reigns*—xxiii. 3. "We must understand," *before the words, "A just ruler over mankind, Thou shalt be."*

**I KINGS**—iii. 19. overlain, *r. overlaid*—xix. 5. laid, *r. lay*—xxi. 26. *abomination; r. abominations.*

**II KINGS**—xvii. 6. *Habor-niar-gozan, r. Habor-niar-gozan*—xviii. 22. altar, *Jerusalem, r. altar, in Jerusalem*—xix. 4. *Rebshakeh, r. Rabshakeh*—xxii. 7. saying, *r. and Hilkiah the high-priest said to him*—xxii. 13. presented, *r. prescribed*—14. *Othal, r. others*—xxiii. 26. in note to ref. 2. Thus, *r. This*—34. *Pharaoh-Nicho, r. Pharaoh-Necho, and Eliakim, r. Eliakim*—xxiv. 16. *Bybylon, r. Babylon*—xxv. 22. dele a before *governor*—23. *Mispha, r. Mizpha.*

**I CHRONICLES**—Page 148, in margin, XXVII. *r. XXVIII.*—xxix. 16. dele *thou before thyself*—17. offering, *r. offerings.*

**II CHRONICLES**—In margin, XXXV. *r. XXXVI.*—xxxvi. 16. "until" should be after the word "prophets:"—17. decrepid, *r. decrepit.*

**EZRA**—In note to title, *for author of its r. author of it*,—ii. 69. and note, *maneks, r. manehs*—v. 2. *Jozadah, r. Jozadak*—vii. 14. *for these r. thee*—22. *bore, r. cores, and so in the note*—27. have *r. has*—28. dele *and before nobles*—ix. i. *Afterwards, r. After we came to Jerusalem.*

**NEHEMIAH**—i. 1. *Halchiah, r. Hachaliah*—2. *Hanam, r. Hanani*—vii. 2. *Haram, r. Hanani*—viii. 7. *Jeshua, r. Joshua*—Page 157, VII. *r. VIII.*—ix. 4. *Jeshua, r. Joshua*—6, the *r. thee.*

**JOB**—ii. 13. in note, *Eccles. r. Eccius.*—xi. 3. *ever, r. ever*—xx. 13. *keepeth still, r. keepeth it still*—xxii. 20. *cast be, r. be cast*—xxx. 14. then, *r. they*—xxxiv. 4. which, *r. what*—xxxix. 15. *my, r. may*—16. *wand, r. want.*

**PSALMS**—iv. 5. *sacrifice, r. sacrifice*—xxvii. 1. *dele and my light*—xxxii. 9. *bow, r. thou*—cxxxviii. should have had this note: "This psalm, of an unknown writer, contains a general promise of happiness to the virtuous, and is thought by some to have been pronounced as a benediction on the celebration of a marriage."

**ECCLESIASTES**—ix. 10. find, *r. findeth.*

**ISAIAH**—vii. 1. king of *Remaliah, r. son of Remaliah*—li. 5. *All, r. Me.*

**MATTHEW**—xxiii. 16. by the temple is bound by the oath, *r. by the gold of the temple, &c.*

**ROMANS**—xiii. 11. after "nearer than" add "when".

**I CORINTHIANS**—In note to title, *for glorified r. gloried*—ix. 25. *game, r. games.*

**GALATIANS**—iii. 5. *we, r. he.*

**COLOSSIANS**—i. 11. after "strength," add "according to his glorious power,"—i. 21. "an" before obedience, *r. "and"*—iv. 16. *Archippas, r. Archippus.*

**I THESSALONIANS**—Page 564, IV. in margin, *r. II.*

**I TIMOTHY**—i. 16. his, *r. this*—ii. 15. sanctify, *r. sanctity*—v. 25. in note, before "to obtain," insert "not."

**II TIMOTHY**—i. 9. in his own, *r. of his own*—ii. 14. *hearer, r. hearers.*

**HEBREWS**—x. 37. little, *r. very little*—xi. 17. after "offered in" dele "a".

**JAMES**—i. 19. speech, *r. speak*—iii. 11. small, *r. same*—v. 14. dele "the" before "oil".

**I PETER**—ii. 21. *us, r. you.*

**II PETER**—iii. 17. *rom, r. from.*









